


The Old Missions
of California

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The
OLD MISSIONS
of CALIFORNIA

*The Story of the Peaceful Conquest
of the State*

By NOLAN DAVIS

*Twenty-four Full Page Illustrations
in Sepia*

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Dedication

For the pleasure, the convenience, and the information of the traveler—the stranger within our gates—this little book is published.

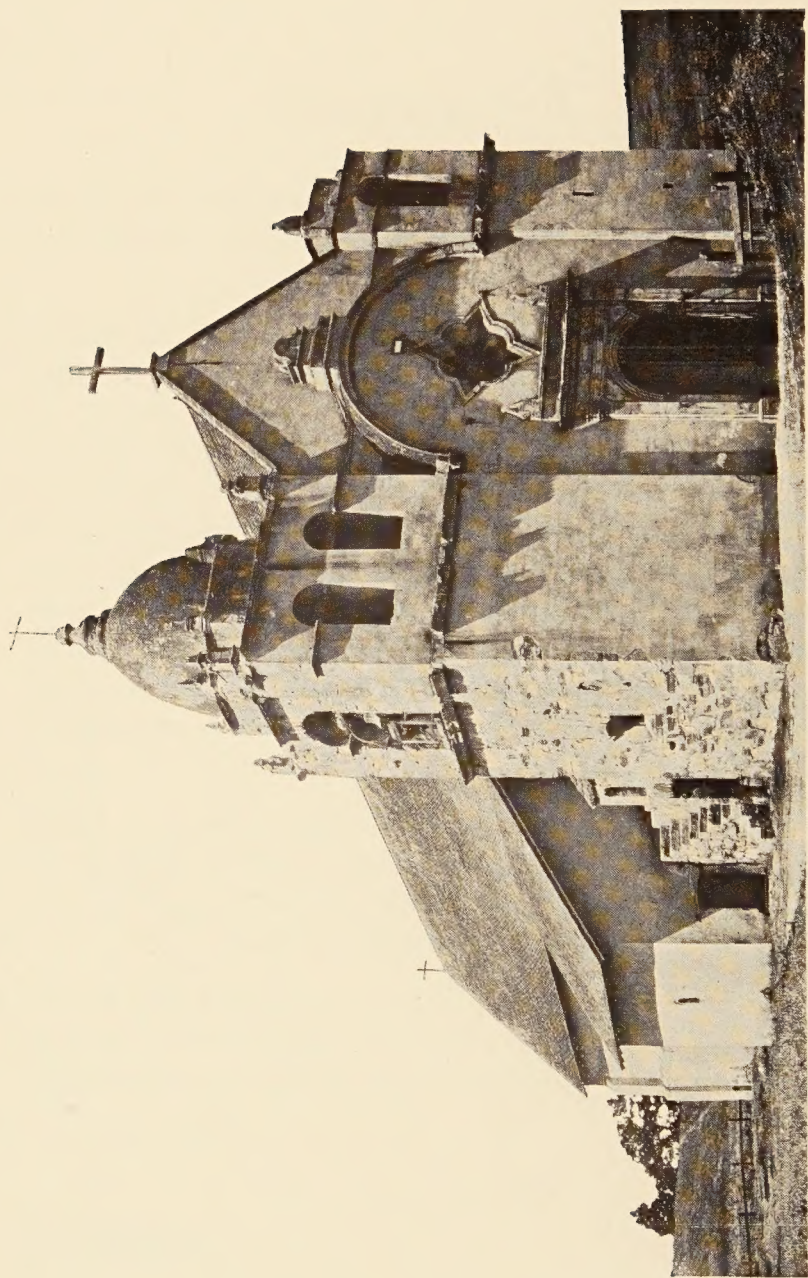
Visit the old missions, study the historical relics, and talk with the fathers. The padres in charge are kindly and informative and ever ready to answer questions or explain their work or that of their worthy predecessors. It will be a profitable pilgrimage. Whatever your religious tendencies or scruples you can go with a free mind, for the conduct of the good fathers who established the missions was ever above reproach. Never once, during all the suffering years of the peaceful conquest of the state, did a friar betray his trust or deviate from his solemn purpose.

Their work was a work of love—for the cause of humanity—for the betterment of mankind. It mattered not their particular creed—their hearts were true and their principles were sound.

The memory of their loving deeds will live in the minds of men long after the last vestage of the crumbling missions has disappeared from the earth.

—The Author

326697



San Carlos de Rio Carmelo, Carmel. Where Father Serra made his home and lies buried.

The Mission Bells

Note—It was the Mission Dolores bells, in 1868, that inspired Bret Harte to write the following beautiful verses.

Bells of the Past, whose long-forgotten music
Still fills the wide expanse,
Tingeing the sober twilight of the Present
With color of romance!

I hear your call, and see the sun descending
On rock and wave and sand,
As down the coast the Mission voices, blending,
Girdle the heathen land.

Borne on the swell of your long waves receding,
I touch the farther Past;
I see the dying glow of Spanish glory,
The sunset dream and last!

Before me rise the dome-shaped Mission towers,
The white Presidio;
The swart commander in his leathern jerkin,
The priest in stole of snow.

Once more I see Portola's cross uplifting
Above the setting sun;
And past the headland, northward, slowly drifting,
The freighted galleon.

Location of Missions and Year of Founding

The Original Twenty-One Missions

San Diego de Alcala at San Diego	1769
San Carlos de Rio Carmelo at Carmel	1770
San Antonio de Padua at King City	1771
San Gabriel Arcangel, San Gabriel.....	1771
San Luis Obispo de Tolosa, San Luis Obispo	1772
San Francisco d'Assisi at San Francisco.....	1776
San Juan Capistrano, at Capistrano	1776
Santa Clara, at Santa Clara	1777
San Buenaventura at Ventura	1782
Santa Barbara at Santa Barbara	1786
La Purisima Concepcion at Lompoc	1787
Maria Sanctissimo Mission at Soledad	1791
Santa Cruz, at Santa Cruz	1791
San Jose at Mission San Jose	1796
San Juan Bautista at San Juan	1797
San Fernando Rey de Espana at San Fernando	1797
San Miguel at San Miguel	1797
San Luis Rey de Francia at Ocean Side	1798
Santa Ines at Los Olivos	1804
San Rafael, at San Rafael	1817
San Francisco Solano at Sonoma.....	1823

Branches of the Missions

Church of San Carlos de Borromeo, Monterey	1771
San Antonio de Pala at Fallbrook	1818
The Restored "Plaza Church," Los Angeles	1821



*In its ruins resembling a stable rather than a Mission, the first outpost of civilization,
San Diego Alcala Mission at San Diego*



Santa Barbara Mission. The "Queen of the Missions" and the center of the chain.

Introductory

These old missions of California! Whence came they? Scattered over the state from San Diego in the South to Sonoma in the North. Picturesque in their crumbling ruins. Wonderfully pleasing in their simple but consistent and attractive architecture! Peaceful in their settings. Still dominating their little worlds. Still ministering to the temporal and spiritual wants of their faithful flocks. Inviting one to peaceful sanctity and sweet communion within their walls.

One Hundred and Fifty years after their founding they are the greatest historical landmarks of the state. Older than the Declaration of Independence, they have weathered the vicissitudes and disturbing elements consequent upon the rise and fall of empire. They have withstood the shocks of earthquake and the assaults of enemies. They were built by loving hands to endure.

“By their works shall ye know them” is very true of the missions. Who were the men who had the brains, the brawn and the foresight to build such enduring monuments? From their accomplishments we can readily believe that their lives are worth looking into and their deeds worthy of emulation.

Covering a territory, nearly seven hundred miles long, they were outposts of our first civilization.

When the twenty-one original missions were completed they formed a line of easy communication through relays from one mission to another.

They were established at well chosen vantage points to accomplish a two-fold purpose. (1) To cement the church and state together, and (2) to peacefully accomplish the conquest of California, or, what was then called New Spain.

To thoroughly appreciate and understand the many factors that had their influence in the formative period of the missions it is necessary to begin at the very beginning and refresh the reader's mind with some interesting historical facts—happenings that helped to shape the course of the lives of the men who founded the missions.

The Fable

MANY theories have been advanced as to the derivation of the name "California," but most of the authorities agree that it had a mythological genesis and first became known and was very popular about the time of the Crusaders. The Fable of California first appeared in a Spanish novel entitled "Las Sergas de Esplandian" (the deeds of Esplandian), and was to the effect that "Somewhere in the great ocean, on the right hand of the Indies," there existed an island named California and that it was surpassingly beautiful in verdure and scenery, very near to the terrestrial paradise.

The heroine of this wonderful island was Queen Califa who ruled over her subjects very successfully. These self-same subjects were all women, who lived after the manner of Amazons and loved war. They were a strong and beautiful race and their arms and armor were of pure gold, as that was the only metal the island produced. Occasionally men were captured in war and any men children born to the Amazons were destroyed and the girl children carefully raised, the fathers of the boys or girls being executed at the birth of their offspring. These fabled creatures seem to be the first real suffragettes. They lived in caves carved out of the solid rock, sumptuously furnished and beautifully adorned with gold, gems and fine feather work. They also had many ships in which they

made war and brought home to their island abundant plunder; and, as the story goes, by reason of its rocky shores and steep cliffs, there was no island in any sea as strong as California.

It may be that the old explorers did not exactly believe this story, but it accorded well with their dreams of wealth and conquest and, perhaps, inspired their undertakings.

And this was the idea of California some eight hundred years ago, when it was christened.

It seems remarkable that, after all, the real California, in beauty and riches, so far exceeded the mythical island as to make all accounts of its exaggerated wealth and its wonderful inhabitants fade into insignificance in comparison with the products of our wonderful state at the present day.

In the matter of climate and scenic beauty the state of California leads the world. She excels in the production of gold, silver, oil, citrus fruits, deciduous fruits, lumber, shipping, poultry, educational institutions, agriculture, cotton, rice, cattle, sheep, horses, dairying, sugar and honey.

Her system of highways is the best in the world and she has more and better homes in proportion to her citizens than any other section of the earth.

It is remarkable that the Padres and Conquistadors of an earlier age should have overlooked the opportunity that a later, energetic race has so successfully developed.

Early History

You travelers of today, as you roll along the paved highways of California from one end of the state to the other, in your swiftly-moving, luxurient motor cars, or are snugly ensconced in your Pullmans, or glide along in steel-bound steamers with comforts galore, little realize the terrible hardships, the physical and mental suffering and heroic self denial that attended a trip on foot from San Diego to Sonoma, the boundaries of the chain of missions that bear pathetic witness to the fortitude and almost superhuman endurance and bravery of those men who accomplished it.

It will be interesting and enlightening to review, in their sequence, the various happenings that led up to the founding of the missions and the character of the men who took part.

The first in the human chain to be considered is "Cortes, the Conqueror," who, after destroying Mexico, turned his attention to exploration that should lead to the discovery of that fabled "California, the Island of the Amazons—the terrestrial paradise." So, in 1538, he set out to find that rival of the Indies with its store of gold, its jeweled riches and beauty of scene and climate.

After many vain attempts to reach this beautiful island so that he might rob its inhabitants and pillage and destroy its cities as he had so ruthlessly

destroyed the possessions of the Aztecs, Cortes passed away, failing in his expedition and without viewing the promised land.

In those days, four hundred years ago, shipbuilding as an art and science was not very far advanced in Spain. Consequently the ships at the disposal of Cortes were very crude and the ones he managed to build on the Mexican shores were very amateurish in construction and decidedly inadequate to cope with the storms of the Pacific. The sailors were unpracticed, as also were the navigators. So that Cortes, even with his restless and indomitable energy, could accomplish nothing definite regarding the discovery of the fabled island. Bernal Diaz, the chronicler of his explorations, tells us that his peregrinations reached and were probably confined to the Gulf of Tehuantepec and its vicinity. The dangers of the deep with the inadequate ships, coupled with the land obstacles of burning, trackless deserts, hostile natives, wild animals and poisonous reptiles, defeated even Cortes "the conqueror." It was lucky indeed for California that it was not discovered by this ruthless despoiler.

After the death of the conqueror rumors of a rich island still persisted and, in 1542, a Portuguese navigator, Juan Rodriguez Cabrillo was the next to try his hand at discovering. Cabrillo was started out with two ships and instructions to watch for cities and rich countries. Three months after sailing he came to the coast of California. He continued on up to San Diego bay where he anchored

and communicated with the Indian inhabitants. Continuing up the coast to what is now Santa Barbara he reported fertile valleys and many trees and cabins. During the voyage Cabrillo broke his arm, from the effect of which he died two months later. The only thing he discovered was that California was populous with friendly Indians who lived in substantial houses and owned fertile farms.

Magellan followed Cabrillo, discovering the famous straits and circumnavigating the globe, without materially adding to the sparse knowledge concerning California.

And then came Francis Drake, the youngest and boldest English seaman of that day. Aided by private individuals he fitted out an expedition and had an adventurous voyage, which savored somewhat of buccaneering from the number of Spanish galleons he captured, and on the 17th of June, 1579, he landed on the coast of California at the side of Point Reyes, now known as Drake's Bay, and named the country New (or Nova) Albion and took possession of it for his Queen Elizabeth. Drake made friends with the Indians and used Drake's Bay as a base from which to carry on his daring forays on the clumsy but rich galleons of Spain as they came from the Philippines. Many a freighted galleon loaded with silver coin or bullion, or rich silks or spices from the Orient was captured by the daring Drake. On one occasion he captured a Spanish ship with a million silver dollars besides

a rich cargo of silk and spices. Queen Elizabeth was so pleased with the havoc he wrought and the riches he obtained that she knighted him, later putting him at the head of her navy. Years after, as her high admiral, he fought and captured and destroyed the formidable armada Spain sent as a means to subdue England.

Drake's voyage added little to what was already known of California.

With the aid of Drake, Frobisher, Cavendish and others, England had become by this time the equal of Spain on the sea, and the big fight for the supremacy was due. For years Spain had been preparing her supposedly invincible armada to bring England to her knees and England was busily occupied in preparing to resist it. This fact is given by authorities as the apparent reason for England or Spain failing to further explore or try to develop California.

The next exploration that affects our story was undertaken by Sebastian Viscaïno, a Spaniard, who was an experienced navigator. With this expedition were three Carmelite Friars, taken along as chaplains and to make records of the voyage. They sailed on May 5th, 1602, from Acapulco, Mexico, and arrived in the Bay of San Diego on November 10th. This gives a pretty good idea of the sailing qualities of the ships of that day. They kept on up the coast and the principal discovery of this expedition was the Bay of Monterey, which they entered

on the 16th of December and pronounced "a very good harbor." The priests celebrated Mass in a tent they had erected and proceeded to care for the sick, which were very numerous, sixteen of the crew having died of scurvy. Like Cabrillo, Viscaino failed to discover the entrance to the Golden Gate or San Francisco Bay.

After Viscaino there appears to be a lapse of about 180 years that California was left to her Indian inhabitants. England and Holland had become supreme on the seas and had deprived Spain of most of her possessions and had so crippled her that she could not give attention to her new world possessions.

This accounts for the long delay and apparent neglect in developing California. Spain had been declining to such an extent, more and more with each successive, incompetent ruler, that she was in too impoverished a condition to do more than protect herself at home from the inroads of other European powers. In the meantime Mexico was colonizing and progressing as far north as the provinces of Sinaloa, Sonora and Chihuahua.

Military expeditions from time to time penetrated farther north, but did not succeed in accomplishing much in the way of colonization or territorial gain. Other expeditions, not of a military nature, were instituted by the various religious orders, whose members, anxious to convert the heathen Indian, were ever ready to go across desert or over moun-

tain ranges, among hostile tribes and through fever infested regions in advance of soldiers or settlers, to pioneer the message of peace and good will, and help improve and relieve the terrible conditions they found to exist. Franciscans, Dominicans, Carmelites, Jesuits, and other orders seemed equally zealous in promulgating the good work.

These good friars were under the jurisdiction of the government and were paid a small honorarium by it. They often served as messengers between the commanders and the hostile Indians and they never shirked their duty. When in camp or on the march they served as chaplains, saying mass and acting as confessors for the soldiers, treating their wounds and ministering to their comforts.

Among these diligent, devoted friars were two whose good work and zeal outran that of their brethren. Their names were Francisco Eusebio Kino and Juan Maria Salvatierra, both of the Jesuit order. Father Kino explored Sonora, converting the Indians and educating them and in every way improving their living conditions. He was the first white man since Coronado to cross the Colorado river to the west. While Salvatierra later established the first Christian mission in lower California. The work of these men was the germ of the seed from which all the missions of the Pacific coast later sprang. In after years Kino and Salvatierra worked together, establishing missions and ameliorating conditions among the Indians and

settlers, making their home and base of operations at what is now known as Tucson, Arizona.

In 1696 Kino and Salvatierra succeeded in getting the approval of the Jesuit order to their plan of establishing missions and converting California, the first concrete result of which was the founding of the mission at Loreta in Lower California on October 26th, 1697. These good friars were the real fathers of the missionary movement and their names are worthy a place with that of Father Junipero Serra who followed and completed the work so well begun.

Father Kino was especially zealous in the work. Eldredge, in his History of California, has this to say: "Although 58 years of age, Kino again set about his explorations with renewed vigor. The success, if indeed the very life of the mission which Salvatierra had founded might depend upon the discovery of safe and convenient means of supplying it. There were many Indians living in the more or less barren regions beyond the gulf whose physical as well as spiritual condition was deplorable. The rich valleys of the mainland could be made to supply them abundantly with every necessity, if means of transportation could be found, and with their stomachs regularly filled their conversion would be easy.

During the next six years Kino made no less than six toilsome journeys through the desert regions stretching far to the east, north and northwest of

the upper gulf, in none of which was he as completely successful as he hoped to be. In all of them he was more or less opposed by the views of his friends and associates, who could derive but little encouragement from the evidence here and there obtained which filled him with high hope. The trackless wastes in which they were obliged to travel, where the evershifting sands, blown hither and thither by parching winds, obliterated their tracks almost as soon as they had made them, leaving no mark to guide their return, the privations of the journey as well as the toil of it, discouraged others, but he never lost hope or lacked courage. Sometimes he was for two days together without water, and at one camping place his Indian guides assured him he must march thirty leagues—which would ordinarily require three days time—before another water hole would be found, but he did not falter, although they were reluctant to advance. On two of these adventures he passed over what in later years became famous as El Camino del Diablo—the Devil's own Road—where many perished, even after the route was mapped, and all the water holes and resting places, with distances between them noted, so that travelers might make due preparation for what lay before them; but he had no help of this kind. He was the pioneer.

He was persistent through the years in his belief that California was part of the mainland and in 1706 this good old missionary-explorer proved beyond a doubt that California (Lower California)

was not an island but was joined to the mainland above the gulf.

In 1711 Father Kino died, after having pioneered the way into California from the eastern side. And, strange to say, it was sixty years after his death that the first settlers from that direction made use of the trail he had blazed.

Heretofore most of the work of exploration and the settling and founding of missions had been carried on by the aggressive Jesuit order. But, through political intrigue and petty jealousy, the Jesuits had become very unpopular in Spain and were finally expelled from that country.

This act of expulsion, of course, had its effect in Mexico. Gaspar de Portola, who had just been appointed governor, arrived in 1768, at Loreta, with fourteen Franciscan friars to depose the Jesuits in charge. These Jesuit friars were found to be living in poverty and had nothing to yield to their successors, except the care of their converts, which hurt them most.

The Missionary Expedition

This brings us to the reign of Charles II of Spain, who, frightened at the inroads the English were making and fearful lest they or the French might claim California, awoke to the necessity of some action calling for the protection and development of New Spain. So he sent an agent or visitador to Mexico, Jose de Galvez, a man of force and one whom he could trust. Galvez later organized the "Missionary Expedition" for the conquest of California and shaped a course that would bring into action and provide an opportunity for the work and virtues of a man like Father Serra.

This introduction concerning the exploration and discovery of California is given to enable the reader to realize what a little was known concerning the country even as late as the year 1700. After three hundred years of effort by the explorers California remained a fabled land, full of insurmountable obstacles, unknown distances, hostile tribes, wild animals and desert wastes. All civilizing efforts of the explorers and missionaries had been confined to Mexico, which only served as a base for the expedition which was to really civilize California.

Upon Galvez's arrival a deplorable state of affairs presented itself: "Although his arrival was expected, no better place for his accommodation had been provided than was found at a small camp; and

as he went from Mexican mission to mission investigating conditions, and inquiring for the means he was to use in taking possession of a province a thousand miles distant, he found that none better existed. The missions were in a state of squalor. Their spiritual affairs only, were in charge of the friars; their temporal management was in the hands of soldiers who had been assigned to that duty by order of the Viceroy, agreeable to the regulations for the control of the missions. But the soldiers in this case were even less competent than the friars. As Galvez said, soldiers were taught only to serve, and were capable of managing nothing except possibly their horses. Of reckless and extravagant waste there was evidence everywhere. At one mission six hundred cattle had been slaughtered within six months after these soldiers took charge, at another four hundred, and at still another three hundred. At that rate the mission herds must soon be exterminated. All the Indians were insufficiently fed, were wholly unclothed, were devoured by the diseases they had contracted from their white protectors and were roaming more or less at their own will in the mountains in search of food. Under such circumstances discipline was impossible.

Exercising the power conferred upon him by both King and Viceroy to do whatever might seem necessary, the Visitador at once removed these soldiers from the missions, and gave the friars full control. It was perhaps as a result of this experience that they were later given control, in temporal as well

as spiritual matters, in the missions of California, a commission which they retained to the end.

After due deliberation and investigation it was found that not more than forty soldiers could be spared for the expedition in hand, so that it became apparent that the missionaries must be depended on for a very large part in the enterprise. The friars must be relied on to convert the Indians and change them from savages to peaceful law-abiding, obedient subjects of the King of Spain. This was the only possible expedient, as a thousand miles of sea coast required more than forty soldiers to defend it. Besides they required the natives to till the soil and so provide them with food while carrying out their venture. So we see that the California missions had a great political significance from their beginning, as the government had to work hand in hand with the church.

Eldredge says: "As established in California, it was quite as much a political as a religious institution. The missions were planted under the protection of the King's soldiers; the missionaries were transferred to their several posts of duty by means which the King furnished and the missions were stationed at places selected by the civil or military authorities, and no other. They were supplied with domestic animals, with farm implements, with a variety of seeds for field, orchard and garden, and with a military guard to defend them in time of danger." All this was done in the hope and expecta-

tion that in this way the country might be colonized with its own native inhabitants. When the Indians should, by this means, be changed into good Spanish subjects, the mission property which they should meantime create, was to be divided among them. The mission would then become a pueblo, or village, in which each Indian would have a home. Outside the village he would have a farm, for which he would be provided with seeds, farm implements, and domestic animals from the mission stores and herds; the mission church would become a parish church, whose pastor would be a secular priest—or one of the missionaries if he chose to remain in that capacity—and the whole would form an industrious, peaceable, and civilized community. Then the missionaries, if they did not wish to remain as pastors, were to return to Mexico, or go again into the wilderness to build up new missions.

This, then, was the plan of action when the party of Franciscan friars made ready for their departure from Loreta in the year 1768. Prominent among these first missionary emigrants to California proper was Father Junipero Serra, whose views were heartily in accord with those of Galvez. Father Serra was fifty-five years of age at this time, having been born in the Island of Mallorca, November 24, 1713. He joined the Franciscan order in 1730, taking at that time the name of Junipero, his christened name being Miguel Jose Serra. He came to Mexico in 1749. We are told that Father Serra was a man wholly consecrated to missionary work. "He was

an ardent imitator of the founder of his order, following vigorously all the austerities of life which he had practiced and enjoyed. He delighted in mortifying the flesh. Like St. Simon of old, he seems to have refused to defend his own body against the attacks of such living things as might wish to feed upon it; and because he would not properly cover his feet while sleeping to protect them from the attacks of the myriads of mosquitoes encountered while on the journey from Vera Cruz to the City of Mexico, he was so poisoned that he was lame forever after. Yet he would take no means to alleviate his sufferings. He believed in penance as a means of purging earth from the carnal gaze, and was accustomed to scourge his shoulders with a small iron chain which he kept for the purpose. Sometimes also he would beat his breast with a stone, or apply a lighted candle to his naked arm while preaching, or exhorting his hearers to penitence. He believed in miracles, rejoiced in martyrdom, and doubtless hoped for it for himself. He was a religious enthusiast, eager to make every sacrifice, and even to exhaust himself for the conversion of the heathen, believing patience and suffering to be the inheritance of the elect, the coin with which heaven is bought."

California of today may well rejoice that such a man—in many ways a second Christ—was a leader in the little band that started out to accomplish the peaceful conquest of our beloved state.

He indorsed all of Galvez's plans, inasmuch as they affected his part in the work, and these two leaders held frequent consultations as the campaign advanced. It was decided that the missions of the Mexican peninsula must furnish what they could in the way of church furniture and vestments and also of such supplies as dried fruit, wine, oil and vinegar. Besides these supplies they asked donations of horses, mules and other animals to be the foundation of new herds and livestock to be established in the unexplored country. An order was sent to the various friars in charge of the struggling Mexican missions to select from their possessions whatever could be spared. One-half of these contributions was to be given outright on the established principle that the old missions must contribute to the founding of the new ones, and one-half was to be paid in kind when repayment by the new missions should be possible. The supplies and material thus obtained was, for some reason, never paid back, although the new missions were in due time well able to pay, while the missions of the peninsula remained in poverty.

During this period of preparation Galvez and Father Serra arranged all the details of the enterprise, the number of missions to be established and their location, the gathering of the supplies, providing means of transportation, and organizing crews or bands of Indians to do the work, urging one and all to do their best where everybody before had done no more than actual necessity had de-

manded. While Father Serra was the dominating influence for good, Galvez supplied the plan and enforced the carrying of it into execution. His executive ability and forceful handling was a match for Father Serra's piety and steadfastness of purpose. These two good men, in their zeal and ready cooperation, made a mighty team.

Two military posts were to be established at first—one at San Diego and one at Monterey—for the defense of the respective harbors, and it was decided that a mission should be established near each as a great many Indians would congregate at the presidios. A third mission was to be established at some intermediate point. After due investigation it was decided that San Buenaventura was the place. So the first three missions of the chain—San Diego, Monterey and Buenaventura were decided on.

We must remember that in those days the interior of Northern California or New Spain was absolutely unknown. All the travels of the explorers and missionaries had been confined to Arizona and Old Mexico. The boundary line of our present state was some seven hundred miles north of the first little Mexican mission of Loreta and the headquarters of the governor, Gaspar de Portola—seven hundred miles of bad lands over which all the supplies and furnishings for the new missions to be established in California must be brought. Easier said than done!

The problem that confronted Galvez was indeed a difficult one. He was to advance into, take possession of and hold a distant country, with a coast line of unknown extent, the two known harbors of which, San Diego and Monterey, were open to any who had the desire to invade them. The country was as yet unexplored and, of course, its value was unknown. The little that Cabrillo had noticed, two hundred and thirty years before, had sometimes seemed inviting and sometimes forbidding—smiling valleys alternating with a rugged country, and a mountain range covered with snow, as they had reported. They might discover a land extremely fertile or, again, they might get lost in a desert. To discover what it really was, to fortify it against all comers and to develop it and people it with desirable citizens was the task that now faced Galvez and Father Serra and which required all their fortitude and resourcefulness.

The coasts claimed by Spain extended from Cape San Lucas at the bottom of the Lower California peninsula to the Rio de los Reyes (the Rogue River of Oregon) or about three thousand miles of coast line. Only two of its harbors had been visited and described, except the one visited by the freebooter Drake and for a time wrongly named San Francisco Bay. The Golden Gate and its wonderful harbor had not been discovered. Monterey was in latitude thirty-seven degrees north, according to Viscaino's calculation, or nearly 2,000 miles by sea and more than 1,500 by land from La Paz, where

the expedition must be fitted out. A quotation from the National Geographic Magazine of May, 1911, will give the reader a fair understanding of the physical nature of the country to be traversed by Father Serra, Galvez and their little handful of followers. "Lower California is the long, narrow peninsula that projects about 800 miles southeasterly from the southern border of California. Its width varies from about 30 to over 100 miles, and its irregular coast-line, over 2,000 miles long, is bordered by numerous islands. Being mainly a mountainous desert region, it is thinly peopled and presents many sharply contrasting conditions. Here low, sun-scorched plains, where death by thirst awaits the unwary traveler, lie close to the bases of towering granite peaks, belted with waving pine forests and capped in winter by gleaming snow.

Vast desolate plateaus of ragged black lava embosom gem-like valleys, where verdure-bordered streams and the spreading fronds of date palms recall the mysterious hidden vales of the "Arabian Nights." Its western coast is bathed by cool waters and abundant fogs, while the eastern shore is laved by the waves of a warm inland sea, sparkling under almost continuous sunshine.

Although adjoining some of our best known territory and with a recorded history which goes back almost four centuries and teems with varied events, the peninsula still remains one of the least-known parts of North America. The early chronicles tell

of its discovery in 1533 by an expedition sent out by Cortes in search of a fabulously rich island said to have been inhabited by Amazons.

It has been estimated that at the time of its discovery the peninsula, including many of the bordering islands, was peopled by about 25,000 Indians. The inhabitants vigorously resented the intrusion of newcomers, and for more than a century efforts to establish military colonies in the new land resulted in disastrous failures. Then the occupation of Lower California was put in the hands of the Jesuits, (and, later, the Franciscans), and their missionaries were wonderfully successful. They explored all parts of the peninsula and established missions throughout most of its extent, at the same time introducing many of the crops and fruits of the old world."

Galvez first set about to learn the extent and value of the resources available. After consultation with the commander of the department at San Blas he found there was only available two small boats by which he could send supplies, soldiers and settlers by sea, the San Carlos and San Antonio. These had recently been built for service on the Gulf of California between San Blas and Sonora, and, with two much smaller boats, which had been used to transport supplies along the coast from one mission to another, seemed to be the sum total of the Royal navy on the coast of New Spain. Unless we include the galleons engaged in the trade with

the Philippines or Peru, none of which Costanso, the engineer of the expedition, tells us, could be diverted from that service. Worse still, it was found that the two boats available were absent on a voyage to Sonora and nothing could be done in the way of outfitting until their return.

When he learned how few soldiers could be spared from the garrison at Loreta, Galvez communicated with Portola and obtained permission to recall Lieutenant Fages and twenty-five members of his company of Catalan volunteers from Sonora, whether they had just been sent, and ordered them to La Paz. These Catalan volunteers were regular soldiers recruited from Spain and could be relied on more confidently in emergencies than those at Loreta, who had been recruited in Mexico and resembled militia.

At this time there were not more than 400 white people in all the Lower California peninsula, consisting of the soldiers and their families, the miners working at the various mines and prospects, and the priests of the fifteen peninsular missions. This seems rather remarkable and speaks well for the docility of the Indian inhabitants, who then numbered over twenty thousand on the peninsula alone.

Months went by and still the ships did not return to San Blas and this impressed the Visitador with the fact that it would be very unwise to entrust so important a mission to the uncertain sea. So he

made arrangements to outfit a land party to make the expedition doubly sure.

Meanwhile the San Carlos appeared at La Paz about the middle of December. She had encountered very rough weather and had to undergo repairs. Before the repairs were completed the San Antonio was heard from. She had passed through the same storm and her captain was instructed to land in the Bay of San Bernabe and repair his ship also.

On January 9th, 1768, the San Carlos was finally loaded and went out with the rising tide and headed north. Judging from her cargo and the estimated weight of the goods, the San Carlos could not have been over fifty-four tons. The May Flower that brought the colonists from England, 102 persons and supplies and material for their homes, was a ship of 180 tons. This will give the reader a graphic idea of the size of the insignificant ships at the disposal of the missionary expedition.

The San Carlos had on board her captain, Don Vicente Vila, a lieutenant of the royal navy, with his mate Don Jorge Estorace, a crew of twenty-three sailors, two boys, two blacksmiths, and four cooks; and, as passengers, Lieutenant Don Pedro Fages, and twenty-five soldiers of the Catalan company, Ensign Don Miguel Costanso, the engineer of the expedition, Don Pedro Prat, surgeon, and Father Fernando Parron, one of the original five missionaries who were to plant the banner of the cross for the first time in Alta California, as chaplain.

The San Antonio took longer to repair and was not dispatched until the 15th of February. Besides supplies she had on board her captain, and mate Miguel del Pino, a crew of twenty-eight men, and Fathers Juan Viscaino and Francisco Gomez.

The land party was not ready to start until March 24th. It had taken the intervening time to collect the supplies, to gather the cattle at the starting point and to provide all the necessary paraphernalia for such a hazardous undertaking.' Governor Portola who now took personal command decided that the expedition should move north in two parties. The first must explore the way, open roads, remove obstructions and possibly build bridges at otherwise impassable places, and seek out camping grounds where there was water and pasturage for the animals. It would have charge of the pack trains and the driven animals, and its advance would be necessarily slow. But it would pioneer the way and save the second party from the inconvenience of waiting, unsheltered, while they reconnoitred in their search for grazing or camping grounds.

Father Serra had not yet returned from the South where he had gone to gather the contributions from the missions. Owing to his unusual exertions in this connection, his poisoned leg was giving him great trouble and pain. This illustrates the character of the man, as no physical suffering seemed to deter him from his chosen work. A new

mission was to be founded at Velicata on their way, Father Campa was to have charge of it and Father Serra was to establish it when he arrived. All of which Father Serra cheerfully pledged himself to carry out, in spite of the physical suffering he was enduring and the terrible inconveniences of the land journey ahead, every step of the way meaning intense physical suffering.

Velicata, the site of the new mission which Father Serra was to establish en route north, was chosen as the rendezvous for the parties gathering the supplies and cattle. There was excellent grazing in the vicinity and it was selected as a good place to let the animals rest, fatten and put on strength for the long trek.

On the afternoon of March 24th, 1768, preparations were completed and the first division of the land party set out. It consisted of Galvez, its commander, twenty-five soldiers from the presidio at Loreta, Father Crespi, Jose Canizares, master's mate of the San Carlos, who had been transferred for shore duty, three muleteers and eleven Indians from the missions. Forty-two persons all told. A pathetic little party when one considers the distance to be traveled, the difficulties to be encountered and the helplessness of the individuals themselves.

It was not until May 15th, the day after they had founded the mission at Velicata, that the second division of the party was ready to leave. It consisted of Governor Portola and one servant, Father

Serra and one servant, fifteen soldiers under Sergeant Jose Francisco de Ortega, and fourteen muleteers and eleven Indians. Forty-four persons in all. The two land parties therefore comprised some eighty-six persons, including Indians. A very formidable little band, brimming over with faith, courage and a set determination to conquer, develop and people an empire four times the extent of their mother country, since proven to be the richest section of the globe and now containing five million happy people.

The second party had with them two hundred head of cattle, thirty-eight horses, one hundred and forty pack mules carrying provisions and such church furniture as the ships had not taken.

We learn from the diaries of Portola and Fathers Crespi and Serra, that the journey of the two divisions was not particularly eventful. They traveled by easy stages, sometimes suffering from lack of water or pasturage, but for the most part being very fortunate in this respect. Indians were encountered, in small bands at first, later in great numbers. At first these Indians were shy and kept aloof but later they came around in vast hordes and made themselves objectionable on account of their persistent begging and petty thieving. Father Serra was very kindly to them and they easily induced him to part with such little possessions as he had. One took a fancy to his spectacles, which of course he could not spare, and when he was allowed to

examine them made off with them and they were recovered with difficulty.

During the whole course of the trip north we find that the greatest inconvenience suffered was by Father Serra on account of his poisoned leg, which had become very much inflamed from the exertions he had made before starting. It grew more and more painful when he was compelled to keep to his mule, while the column was in motion, and after some days he suffered so much that he was unable to sleep. Finally observing that one of the mule drivers was accustomed to apply some ointment to the backs of his mules, when their saddles galled them, and that it had a certain healing quality, he asked the man if he could not prescribe something to relieve his misery. The astonished driver replied that his cunning only extended to healing beasts, and he could not guess, more than another, what would relieve the sufferings of a Christian. The father, however, thinking that what healed the one would probably help the other, asked to have the compound of healing herbs and tallow applied to his aching legs. Although the driver demurred at first, he finally yielded, and the remedy was applied and a day or two later the good man was able to pursue his journey in comfort.

San Diego, being the nearest point in the new country, had been selected as the place for the meeting of the land and sea parties and it was thought that this matter had been so arranged that all

would arrive there at about the same time. However, fate decreed otherwise. The San Antonio arrived first on April 11th, fifty-six days from Cape Lucas. Half her crew were down with scurvy and two had died. The San Carlos, which had left first, did not arrive until April 29th, one hundred and eight days from the Cape. Her crew and passengers were in a far worse condition. A majority of those on board were confined to their beds, too ill and too helpless to do anything. But at last San Diego Bay was reached and the two ships anchored in safety and the friars ministered to the sick and buried the dead.

All waited anxiously for the land parties. Scouts were sent out to explore the country and make inquiries of the Indians and look for tracks of their animals. Nothing was heard until May 14th when Indians brought the news that strangers were approaching from the south, which caused great excitement and great rejoicing. Soldiers discharged their guns and an answering volley was returned by the marchers. These were all in good health, not one of them having been so sick as not to be able to travel during the entire journey. They had suffered more from fear that their supplies might run short than from any physical discomfort. Their rations had been reduced to two tortillas per man per day, which probably accounts for the arrival of so many healthy men. They were a tonic to the poor sailors and speedily did all they could to relieve the sufferings of the latter and make their

surroundings more comfortable. Willing hands moved the camp to more sanitary quarters on the side of a hill where there was shelter from the sun and wind.

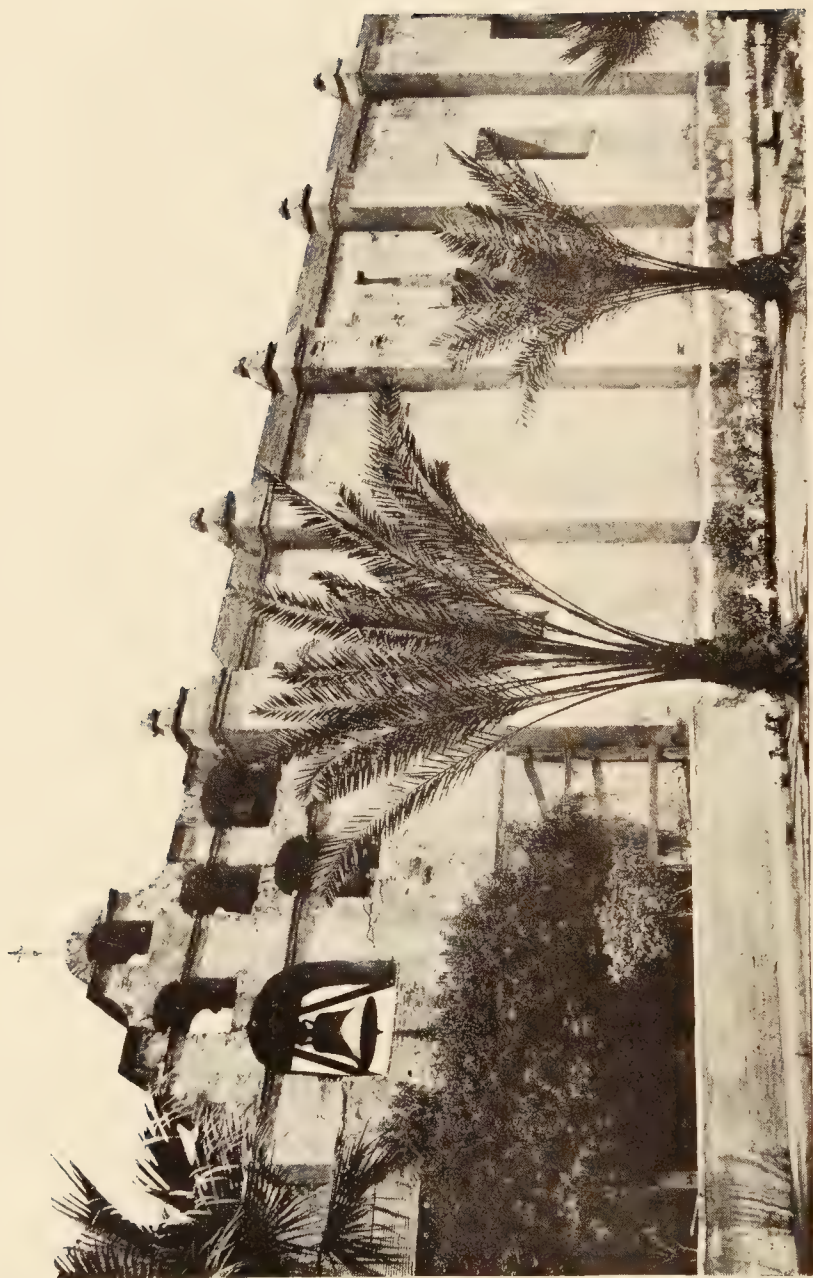
On May 29th Governor Portola and Father Serra arrived with the second land party. All of the members were in good health and spirits and none had suffered any great inconvenience except Father Serra, and his sore leg was much improved, thanks to the healing lotion of the muleteer.

Governor Portola at once made preparations for continuing the journey to Monterey, for discouraging as the situation was at San Diego, he did not think fit to abandon the enterprise at that point. Everything was done to make the sick and those who were to remain with them as comfortable and secure as possible. Eldredge says: tents had already been arranged for them within a sort of fortified inclosure, defended by a few small cannon landed from the ships. Enough soldiers were left for a guard and Dr. Pedro Pratt to attend to nursing them, with such assistance as Padres Serra, Parron and Viscaino could give. The first named had been anxious to continue the journey, but was persuaded to remain and go later with the ship when it sailed, and he consoled himself for his disappointment by the reflection that in addition to being of service to the sick, he would be able to attend to the founding of the first mission, an important and pious duty that had been deferred.

Ordering Costanso and Fages, with the only six soldiers of his company who were able to march, to accompany him, and taking also Fathers Crespi and Gomez, with Rivera and as many of the Lareto soldiers as were not required to guard the camp and the supplies left at San Diego, Portola set forth on the 14th of June. The line up was rather impressive. The governor himself rode at the head of the column, accompanied by Ensign Costanso, Lieutenant Fages, the two priests and the six regular soldiers following. Then came the mission Indians who had accompanied the land parties from the peninsula, with spades, axes, mattocks, and crow-bars, as pioneers to clear the way, build bridges when necessary, and clear the camps. In modern times we would designate these the "swampers." Following these came the long pack trains, divided into four divisions, each with its muleteers, and an adequate guard of soldiers; and Rivera with the rest of his soldiers and some Indians brought up the rear with the spare horses and mules. There was in addition a party of scouts, commanded by Sergeant Ortega, whose duty it was to explore the way one day in advance of the main column, select the route and choose camping places where wood, water and grass was most abundant, and keep the commander informed of conditions in advance. For when the Indians seemed hostile or when long marches were inevitable on account of shortage of grass or water, it was necessary to make special preparations before setting out.



Interesting ruins of San Antonio de Padua at Jolon.



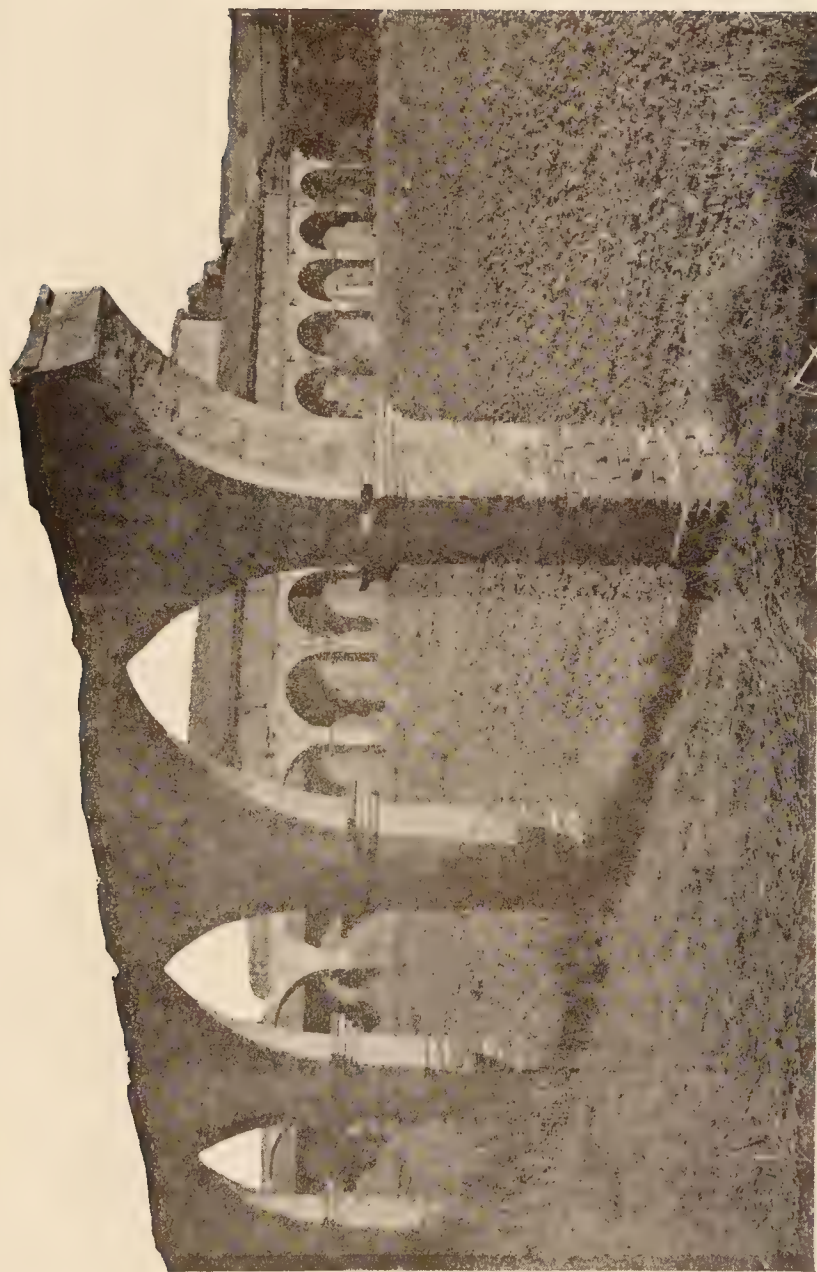
San Gabriel Arcangel Mission, San Gabriel.



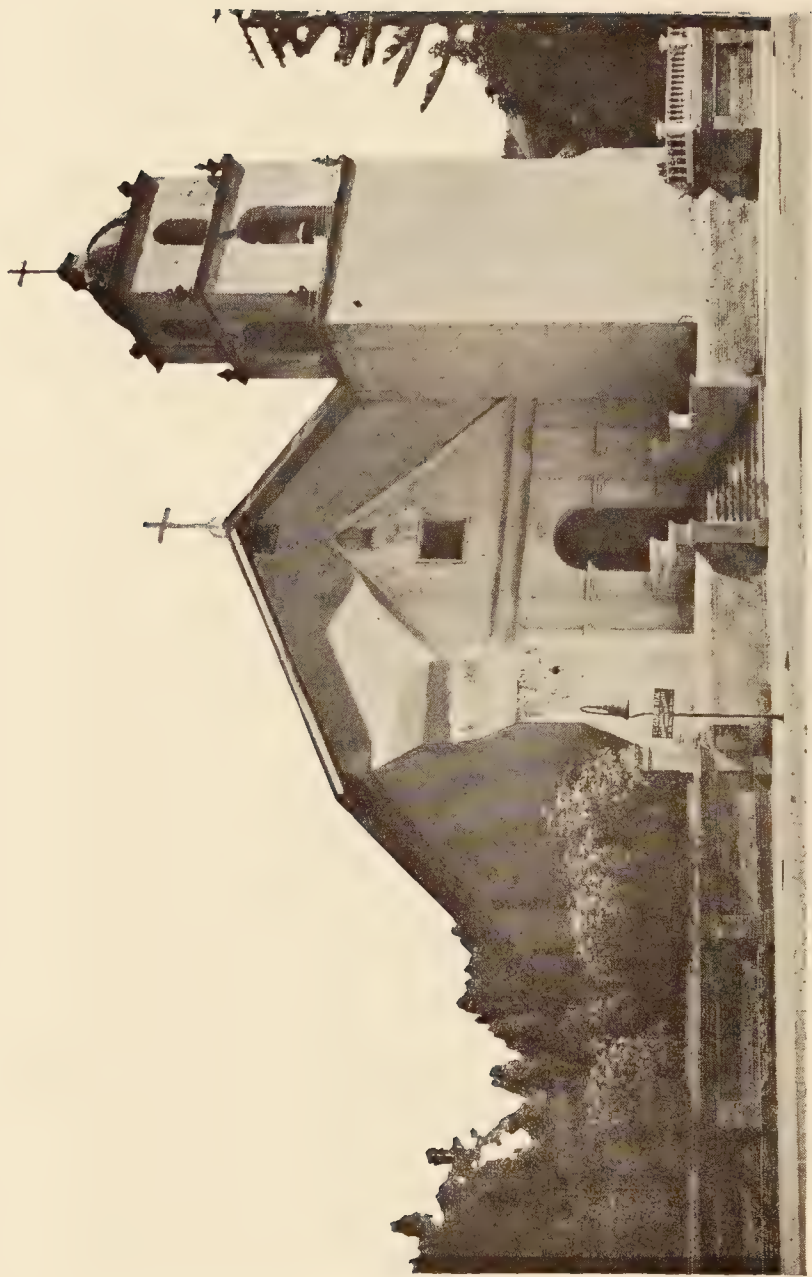
San Luis Obispo de Tolosa Mission at San Luis Obispo.



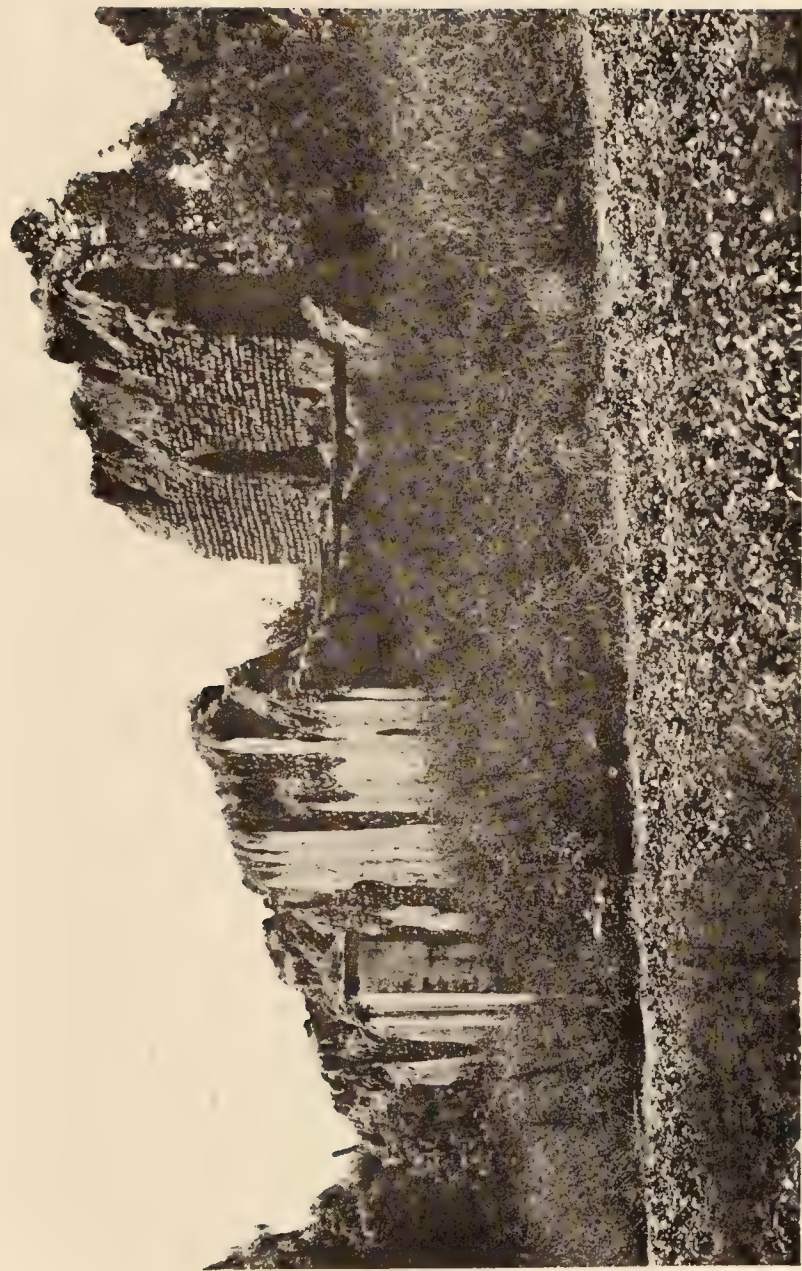
*The restored Facade of San Francisco de Assisi Mission
[Dolores] at San Francisco.*



Romanesque Arches of the beautiful San Juan Capistrano Mission at Capistrano.



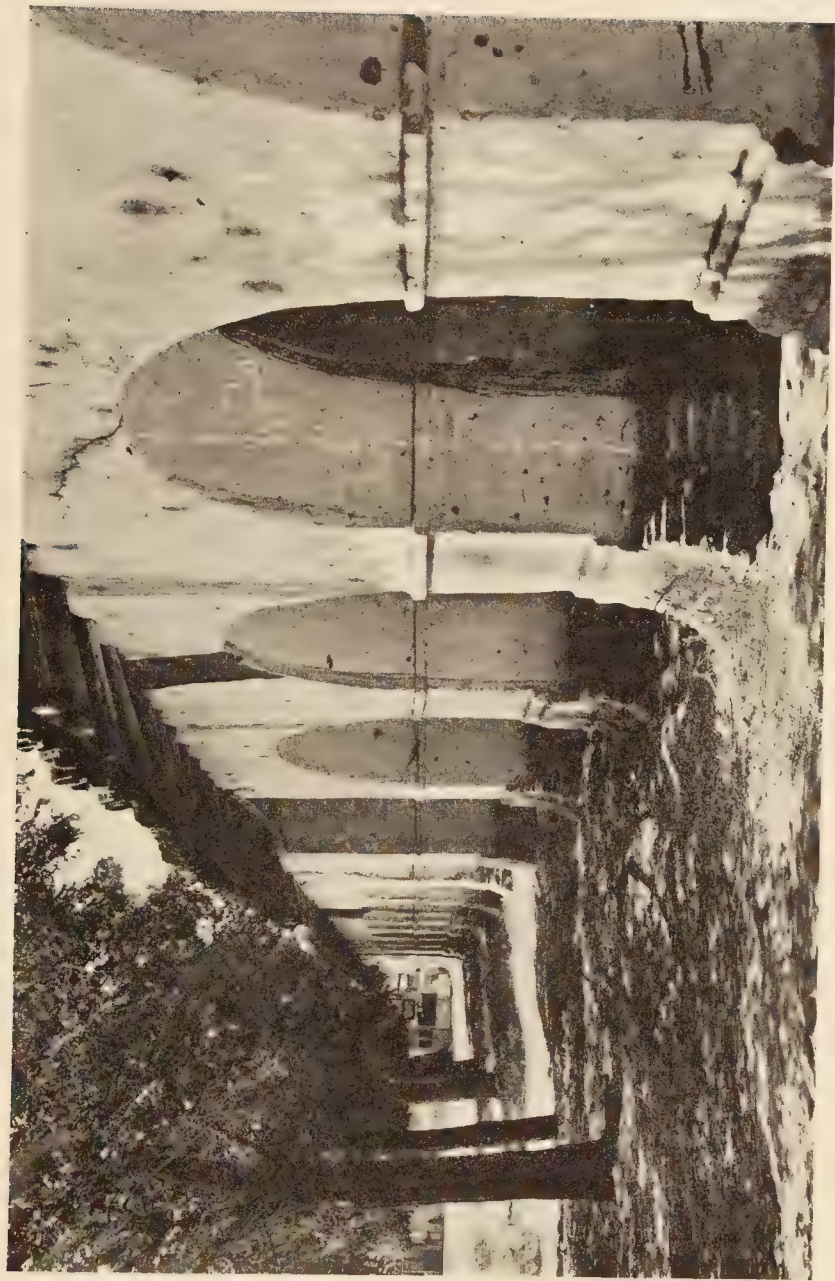
San Buenaventura Mission at Ventura.



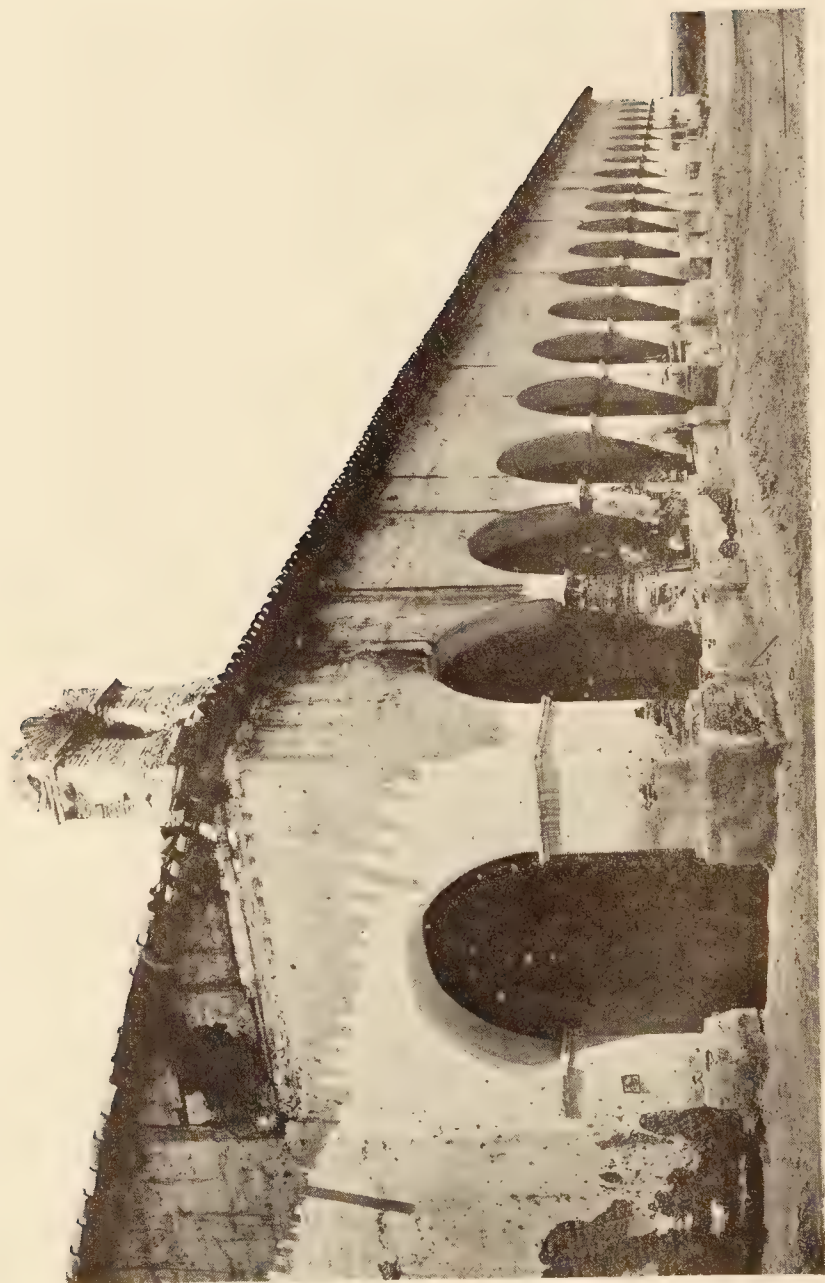
Most absolute and most picturesque ruins. La Purissima Concepcion Mission, Lompoc.



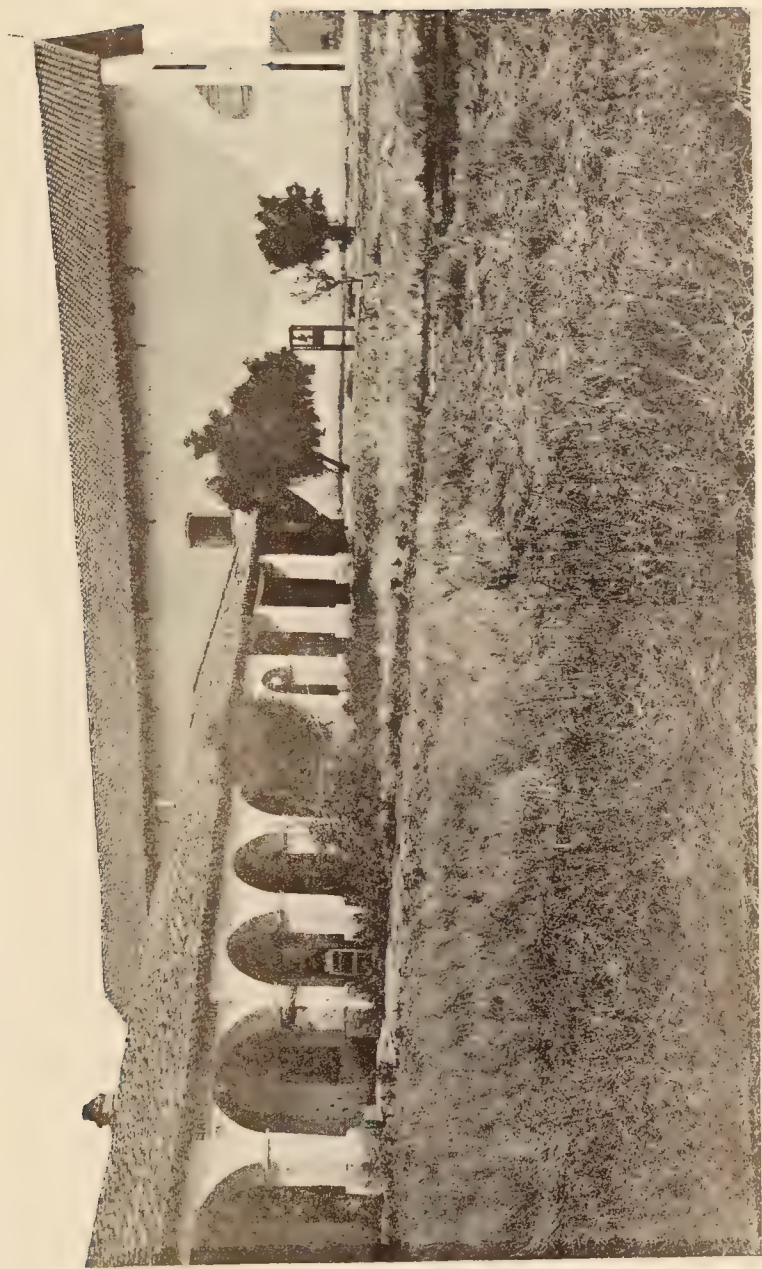
*Nothing but ruins. Destroyed by the great earthquake of 1812. Maria Santissimo
Mission at Soledad.*



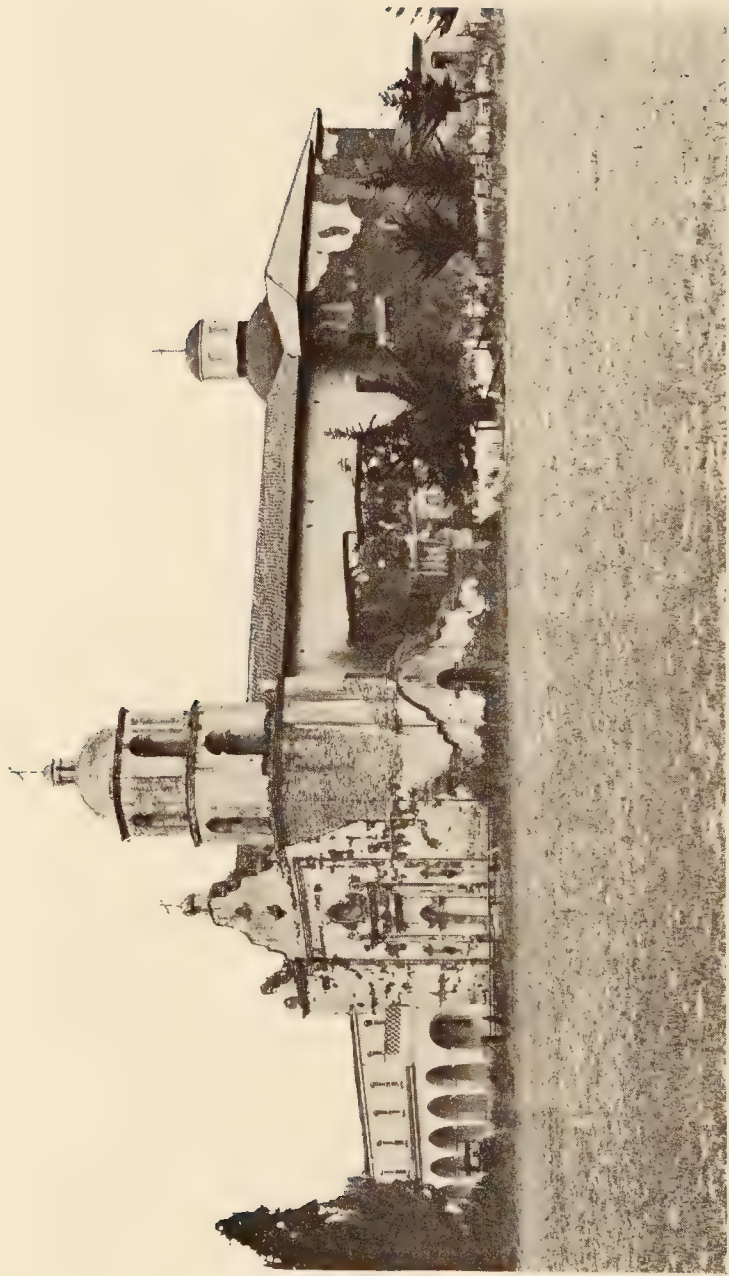
Peaceful, sleepy old San Juan Bautista Mission at San Juan



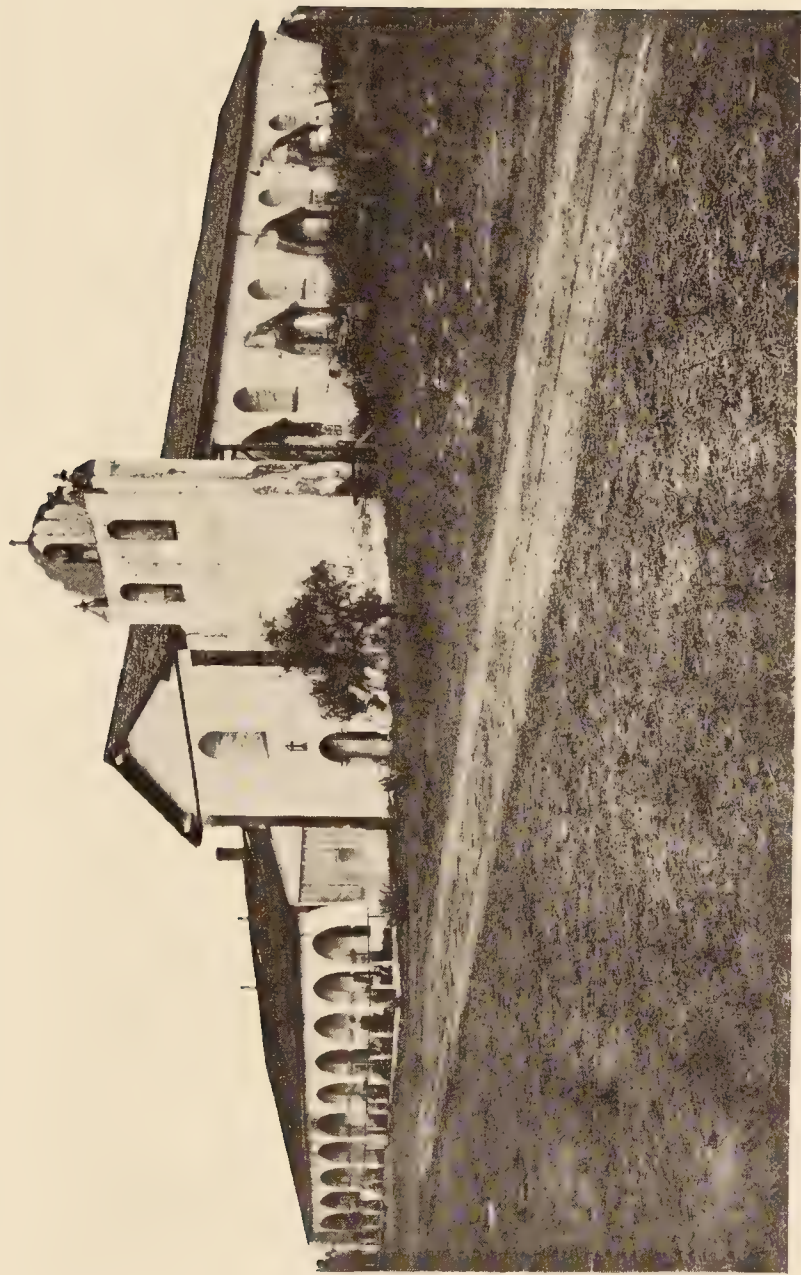
The well-preserved adobe arches, Mission San Fernando Rey de Espana at San Fernando.



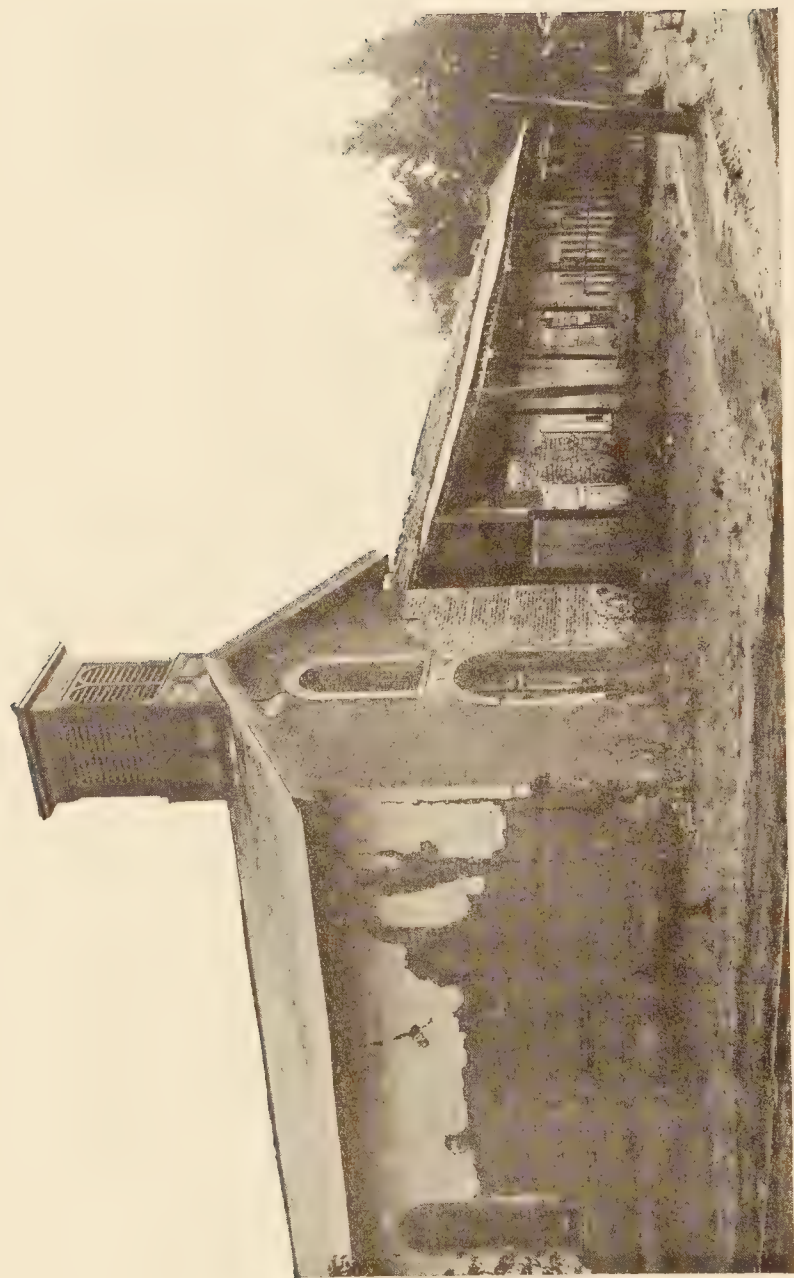
San Miguel Mission, San Miguel.



The stately buildings of San Luis Rey Mission at Oceanside.



Beautiful Mission of Santa Ines reclaimed from the debris by Father Alejandro Buckler.



San Francisco Solano at Sonoma. A barrier to Russian encroachment.



San Carlos de Borromeo Mission at Monterey.



Chapel and Campanile of San Antonio de Pala Mission at Fallbrook.

The distance covered each day varied from two to four leagues. The Spanish league being a little more than two and a half miles. The party rested one day in every four to give the animals a chance to recoup, or to care for the sick, who became numerous as the journey lengthened.

The cavalcade must have presented a picturesque appearance, as it wound about the hills or stretched away along the beach. There was a striking contrast of color—from the gray-cowled robe of the friar, to the showy uniform of the officers, the many-colored shawls of the muleteers and the painted and almost naked Indians.

In an article published by the California Promotion Committee in San Francisco, in 1909, and entitled "The March of Portola and the Discovery of San Francisco," we are informed that the personnel of the party contained some of the best known California names: Portola, first governor, Rivera, comandante of California from 1773 to 1777, killed in the Yuma revolt on the Colorado in 1781; Fages, first comandante of California, 1769-1773, governor 1782-1790; Ortega, path finder, explorer, discoverer of the Golden Gate, and of Carquinez Strait, lieutenant and brevet captain, comandante of the presidio of San Diego, of Santa Barbara and of Monterey; founder of the presidio of Santa Barbara and of the missions of San Juan Capistrano and San Buenaventura. Among the rank and file were other well-known names in the building of California: Pedro Amador, who gave his name to Amador

County; Juan Bautista Alvarado, grandfather of Governor Alvarado; Jose Raimundo Carrillo, later alferez lieutenant, and captain, comandante of the presidio of Monterey, of Santa Barbara and of San Diego and founder of the great Carrillo family; Jose Antonio Yorba, a sergeant of the Catalonian Volunteers, founder of the family of that name and grantee of the Rancho Santiago de Santa Ana; Pablo de Cota, Jose Ignacio Oliveras, Jose Maria Soberones and others.

The route followed to Monterey was almost identical with the route that was afterwards called El Camino Real, or The Royal Road and was practically the same that we now term the Coast Route from Monterey to Los Angeles and San Diego. During the journey the marchers had a pretty easy time, being in no hurry and meeting and exchanging gifts with various tribes of Indians, especially along the Santa Barbara channel. The Indians always seemed very friendly and made liberal presents of seeds, acorns and freshly caught fish—enough to supply all the wants of the party. In return Portola made presents of beads, ribbons and other trifles, which greatly delighted the Indians. They begged the travelers to remain with them, offering to share all their earthly possessions.

Six weeks after their start from San Diego they arrived at the future site of Los Angeles, when the priests celebrated mass and administered the sacrament to all. During this period of rest some of the soldiers went hunting deer and antelope, which

were very abundant. On their return they reported having found a great river. This was crossed on the following day when they again moved north, and was named "Our Lady of Los Angeles de Porciuncula," after the town in which Saint Francis took his resolution to adopt the austere life which he afterwards led. In Costanso's diary we find a note to the effect that the land in this vicinity was most suitable for the production of all kinds of grain and fruits.

Think of it! Los Angeles and vicinity being picked out as a grain field. If only these poor innocent travelers could have looked into the future and beheld Los Angeles today with its million of inhabitants and its enormous wealth of products and industries, they would indeed be amazed.

Just thirteen years after, in the year 1781 to be exact, seventeen soldiers and eleven settlers and their families came to California by way of Loreto and the Peninsula under command of Lieutenant Zuniga. These were to be the founders of the pueblo of La Reina de los Angeles (Community of the Queen of the Angels). Governor Neve immediately issued instructions for the laying out of the pueblo, which became the future City of Los Angeles. To quote Eldredge: The site for a dam and ditch with the view of irrigating the largest possible area of land, was first to be chosen; then a site for the pueblo was to be fixed, on high ground within view of the sowing lands, but at least two

hundred varas distant, near the river on the main ditch, and "with sufficient exposure to the north and south winds." In it a plaza two hundred by three hundred feet was first to be laid out, with its corners facing the cardinal points, and with streets perpendicular to each of its four sides, so that "no street would be swept by the wind." The house lots were to be fifty-five by one-hundred-and-ten feet, and their number was to be equal to that of the available sowing lots and irrigable grounds. The eastern side of the plaza was reserved for public buildings. After the survey, and the reservation of the lands for common use, the settlers were to draw lots for the tracts of farm land, beginning with those nearest to the pueblo. The lands reserved as Commons were to be divided into additional house lots for new settlers, as they should be required. A public pasture ground and a tract to be planted or rented, the revenue from which was to be set apart for public expenses, were also to be surveyed. Each settler was to be assigned two planting lots two hundred varas square, that could be irrigated, and two that lay too high for that purpose. Grants of sowing lands from that reserved for public purposes were to be made from time to time, to new settlers as they arrived. The pueblo was founded on September 4th, 1781, with twelve settlers and their families, forty-six persons in all.

This was the beginning of Los Angeles. If these Spanish grantors and the good old mission padres could awake from their resting places and gaze

on the teeming millions in the two great cities—San Francisco and Los Angeles—how surprised they would be. They would scarcely realize that they were instrumental in creating and commencing the work that brought about this marvelous metamorphosis.

On the second day of their march from the site of the future Los Angeles they discovered the asphaltum beds, and their childlike reasoning led them to wonder if these pits had anything to do with the earthquakes which were of very frequent occurrence in the vicinity. Portola was of the opinion that there was some connection.

On August 18th they came to the present site of Santa Barbara, where the Indians were very plentiful. In fact they were so numerous and so friendly and bothered the party so much by their hospitality, that they had to leave earlier than usual the next morning to escape their importunities. Everywhere along this part of their journey the Indians sought to load them with presents of seeds and fish, which the travelers only regretted they could not accept and preserve for the future days of their journey.

While in the Santa Barbara district a singular discovery was made. It was noticed that some of the Indians had pieces of steel blades of knives or broad-swords, which they used to handle and cut the fish, and for nothing else, so careful were they of them. When asked by signs where they had obtained them they pointed toward the East. They

made Portola understand that their ancestors had been visited by men like unto themselves who used these swords and knives. It can be easily understood that the men they referred to were the explorers Cabrillo and Ferrelo who had visited that part two hundred and seven years before.

From Santa Barbara north the road became more difficult. Gullies, sand dunes and jagged-faced hills intercepted them. They worked very earnestly each day to make some progress and their hard path terminated in the rugged Santa Lucia range, which they crossed with much difficulty through the pass now followed by the Southern Pacific railway and reached the site of the future mission and city of San Luis Obispo. Sergeant Ortega was taken ill on the trip and some of the soldiers were complaining of sore feet. All had suffered from the lack of water. So, foot-weary and sick and well-nigh exhausted, they waited a short time to recuperate.

From here their journey took a westward trend and they crossed the mountains, suffering from cold and lack of water and descended into the Salinas Valley. They were eleven days crossing the range. There was a shortage of forage and no room for camp. This was very trying, especially to the sick ones. Scurvy had broken out and they arrived in the valley a sorry spectacle.

On September 30th they found plenty of room to pitch their camp and, at night, heard the sound of the surf beating on the shore. This was cheer-

ing, as they realized they could not be very far from that much wished-for and "famous Port of Monterey," that Viscaino had so enthusiastically spoken of and which they had come to discover, and where they would build a presidio and a mission.

They were doomed to disappointment! Whether they had conjured up a different picture of the bay from that Viscaino had described or whether they were looking at the scene from a different angle, it is not known. The fact remains, they did not recognize the bay and wandered aimlessly on.

They were in a ridiculously helpless plight. They had depended on meeting a supply ship in Monterey with medicine and food and they were in danger of starvation.

When we read of the childlike, abject helplessness of these pioneers, we feel out of patience and disgusted. It would seem that a modern high school boy of fourteen would have had enough sense to have kept himself supplied with game to sustain life and could have found enough green stuff or berries to have warded off the terrible scourge of scurvy. And yet, when these earnest explorers, who had braved the unknown wilds, hostile tribes and the scorching sun for weeks, found that they had missed their direction they were in the depth of despair.

However, this experience was but a blessing in disguise, for it led them on from the "famous

port, sheltered from all winds," which was the exaggerated description of an over-enthusiastic explorer, to the discovery of a greater harbor than the world had then known—the Golden Gate and San Francisco Bay. The indomitable sergeant, now lieutenant, Ortega on this trip not only discovered the Golden Gate, but the three islands, Yerba Buena, Alcatraz and Angel Island, establishing his discovery by identifying these, and mapping the various estuaries. Their camp, during their foraging trips was pitched on San Francisco Creek at the Palo Alto, or tall tree.

It seems strange that the party did not make more fuss or attach more importance to the finding of the world's most wonderful harbor, but we must realize their minds were occupied with another and to them, greater, task—the finding of Monterey Bay.

After thoroughly mapping the San Francisco Bay region, it was decided to move south and again try to find the elusive site. They arrived at Carmelo without encountering any great difficulties and set up a cross, then went over to Monterey and set up another cross with an inscription announcing their departure for the South. They then disconsolately retraced their steps to San Diego without realizing they had looked on the Bay of Monterey and camped on its shore. As a result of their disappointment Portola believed the Bay of Monterey was a myth. To clinch the argument, they again met the coast Indians who willingly sup-

plied them with food, and brought from one of their camps a mulatto muleteer who had deserted from Carmelo. He declared he had followed the coast the whole distance and had not seen any bay or inlet that would fit the description of Monterey Bay. This seemed to satisfy Portola that there was no such place as Viscaino had described.

They reached San Diego January 24th, six months and ten days from the time they had started north, in better health and spirits than when they had left and they had lost none by death. They were received at San Diego with great rejoicing but before their arrival had some misgivings as they had left all their companions more or less ill, and half of them almost helpless. Fathers Serra and Parron were among the convalescents. They had all suffered from scurvy.

During the absence of Portola, Father Serra had been the leading spirit in helping and nursing the sick camp. He had gotten them on their feet and then made preparations to found the first mission in Northern California. Sunday, July 16th, 1769, was chosen for the ceremony—the anniversary of a great Spanish victory over the Moors in 1212.

The site selected was on the north shore of the bay, in what is now known as Old Town. There is no record to tell us what the ceremonies were, but we may guess that they consisted mostly, or wholly, of such offices of the church as would be considered indispensable on an occasion of so much import-

ance. A cross, symbol of peculiar veneration from the beginning of history, and of specially sacred significance to the Christian world, would be prepared, set up and adored after it and the ground on which it was to stand, had been blessed and sprinkled with holy water. Then the mass would be celebrated—probably chanted; a hymn “*Veni Creator Spiritus*” sung, and a sermon by the father presidente would follow. Perhaps the few soldiers who could hold their guns with their swollen hands, would fire a volley, in lieu of music, and the exercise would conclude with the salutation of the image of the virgin, and some effort to chant the *Te Deum Laudamus*. This, though in much more elaborate form, was the religious ceremony afterwards performed when a mission was founded.

The first missionary buildings consisted of a collection of huts, thatched with tules—a very crude beginning.

The Indians were at first very suspicious of the advances made by the padres for their welfare. They consistently refused anything in the way of food, no matter how savory the dishes. The children even refused sugar and quickly spat it out when it was placed in their mouths. But while they refused food they were eager to receive clothing. And this was probably the means that drew them close enough to the missionaries’ work, in time, to overcome their suspicion. Their refusal of food can probably be accounted for on the theory that they

thought the pitiable condition of the visitors was caused by the food they ate. The swollen hands and limbs and bloated faces and lips of those worst afflicted with scurvy, would doubtless suggest poison to their inexperienced minds. And they were not far wrong! Scurvy seemed to be the great terror of all their travels, either by sea or land. No cure seemed to be known. The diet of the explorers consisted, for the most part, of jerked meat or salt fish—both breeders of scurvy. The potato, a sure preventive or cure, was then unknown. Their need was plenty of fresh vegetables, which was out of the question.

In the cure of scurvy it is a well-known fact that a can of tomatoes or pineapple will play a useful part. In the Klondyke rush of 1889 many prospectors died of scurvy. But now, thirty-five years later, California fresh canned vegetables can be found in great variety at the very farthest outposts of civilization. These people lived in an era long in advance, and did not even dream that the land they were then traversing would build up a canning industry that was destined, or privileged, to supply fresh vegetables and fruits to the peoples of the earth from the Arctic Circle to the Antipodes and girdle the globe from East to West, and prevent and cure millions of cases of scurvy and other diseases caused by a scarcity of vegetables and fruit. Even the present inhabitants of California do not fully realize that this industry is unique.

But to return to the padres and their work. Waiting for the first Indian convert was very trying and discouraging for the good Padre Serra. Everything was done to win the goodwill of the gentiles—as the unconverted ones were termed—such as ministering to the sick, teaching and interesting the children, aiding the men to build better living quarters, exhorting them to cleanliness, and by every means seeking to do good, but to no purpose.

A whole year passed and not a single convert was made. In no other instance of Catholic missionary work was the reward so long withheld. This may be accounted for by the nature of the Indian. He was a peculiar type not before met with by the missionaries, this California Indian. He was essentially phlegmatic, having but two interests in life—eating and resting. He was a stranger to religion and religious rituals.

The Indian beliefs differed among different tribes but all believed in the existence of life beyond the grave and a supreme Lord of the World. The Pericu Indians of the South gulf named him Naparaja and described him without a body and yet the creator and master of the earth and sea. Naparaja had three sons. One Quayayp (man) had lived on earth and taught their ancestors. Indians at last killed him and put a wreath of thorns on his head, but his body was believed to remain incorrupt in a secret place of the mountains. The Indians further believed that in the other world

there was a population far exceeding that of earth and that, in former days, a mighty spirit, Tuparan, had rebelled against Naparaja and had been defeated by him. Tuparan and his adherents had been confined in a cave underground but they still continued to have some powers among men. Some of the medicine men claimed to have relations with Tuparan in their ceremonies. They taught that Tuparan loved war because all slain in battle went after death to his cave.

The Cochimi tribe of Indians had a somewhat different belief. Their name for God was "The Living One," and they held that, though a spirit, he had a son named either "The Swift One," or "Perfection of Clay." They had not the Pericu tradition of his descent to earth but they said there was another divine being "The Maker of Lords."

The resemblance of these Indian beliefs to the Christian doctrine of the Trinity was too remarkable to escape the notice of the missionaries, but they could not trace this doctrine to its source owing to the medley of dialects and languages. Hittel, the historian, thinks this story was but a tissue of lies concocted by the Indians to keep in favor with the priests. Whatever the origin of this belief, it had no practical influence on their lives. No form of worship was found among them—they were absolutely and unqualifiedly heathens of the purest type. However, idols were unknown among them. There were forms of marriage and strange ceremonies for the dying, but no religious

significance attached to either. A race thus without laws or rulers followed the common animal habits of savage life. Impulse was their only guide when stirred to action. Their only anxiety was to get sufficient food for the day without much labor. They had no thought for the morrow. The following indictment may be deemed harsh, but, from the accounts of the explorers, early settlers, and even the missionaries themselves, it is perfectly true and has to be accepted as an incontrovertible fact that these Indians were the most stupid, brutish, filthy, lazy and improvident of the aborigines of America. In this condition Father Serra and his faithful band found this poor, unfortunate and decadent race of human beings and gave up their own comforts and ease to turn them into self-respecting, moral, law-abiding citizens.

Sanitation and hygiene were practically unknown and unpracticed in those days. It would seem a pity that the fathers could not teach these poor children of the new world how to care for their bodies, and so build up a sturdy nation of physically perfect Christians, instead of neglecting the temporal needs and stressing so much on the importance of saving the soul. But the moral standard was so low there was nothing to avail but a spiritual appeal.

The padres did their utmost, within their knowledge, to ameliorate the living conditions of their charges. When they first met the Indians the latter

were already too far gone to be amenable to any upbuilding physical regime. They had been in a decadent condition perhaps for centuries—they were already a dying race. The rough, untutored soldiers, were mainly responsible for the evil influence and unspeakable vices and consequent diseases that weakened the minds and destroyed the bodies and hastened the tribes to the point of extinction. But these same tribes were in such a recipient condition—without the power of moral resistance—that they did not need much prompting or encouragement from the soldiers.

The saddest part of the whole story is the fact that after over half a century of the hardest and most faithful and unselfish missionary labor—after the Indians had been taught to a marked degree self-confidence and self-esteem and a semblance of self-reliance—had been turned out successful farmers and stockmen—had been taught to be self-supporting in many useful trades—the law of secularization—or “confiscation,” as Fray Zepherin calls it—should be brought into force and so throw the Indians back on their own resources and compel them to live a life of independence from mission control—a life they were not ready to live. They could not discern the difference between liberty and license and so went down and out.

To realize how rapidly and completely this race has been blotted out, we have but to look at the records. At the time of the gold rush to California,

in the district that is now Glenn, Colusa and Tehama Counties, there were some 12,000 Indians. According to Professor Forrest Clements of the department of anthropology of the University of California, in an article in the San Francisco Examiner of February 14, 1926, there are only some twenty-two survivors. To quote from the article:

"The Indians among whom my recent researches were conducted belong to the largest linguistic group called the "Central Wintun." Those at Paskenta represent a smaller group known as the "Nomalki." These Nomalki are the largest surviving group of the once fairly numerous Central Wintun. This does not mean very much, however, as there are only twenty-two Nomalki left.

Very little work had been done on the Central Wintun at the time I visited them and the native culture was in almost complete decay. One of the most important phases of the work of the department of anthropology is the reconstruction of the culture history of native California. In insurance of this policy nearly every surviving tribe in the state has been studied more or less thoroughly.

There were only two men at Paskenta who were old enough to have memories going back to the days before the collapse of the Indian civilization under the impact of the gold rush, with its great influx of whites. These men were about 80 to 90 years old and their information was both the result of personal experience and the teachings of their fathers and grandfathers.

The younger people know nothing of the old days and do not seem to care to learn. Many of them seem to be actually ashamed of the custom of their forefathers. They refuse to learn the old ceremonial songs and some of them are hesitant about admitting a knowledge of their native language, evidently feeling that it brands them as inferior.

The whole situation is rather pathetic, for with the death of the old men who acted as informants for me much of the old life will have ceased to be even a memory. A dull apathy seems to pervade everyone. You have the feeling that they are simply waiting, waiting with the stoical indifference of those who know that the die is irrevocably cast. And there are only twenty-two left. They will not have to wait much longer."

But to return to our travelers. Portola now decided to make another attempt to find Monterey. As before he organized a sea and a land party, both

starting out on April 16th. Father Serra was of the sea party, accompanied by Engineer Costanso and Doctor Prat. The land party reached Point Pinos on May 24th, in thirty-eight days. The ship arrived one week later. The land party found the second cross which they had erected still standing with the base piled up with presents of seeds and fish from the Indians. A short time after the ship arrived, as Portola and Father Crespi were returning from a visit to the cross, it being a very clear day, "they looked out at the view of the whole shore as far as point Ano Nuevo." Suddenly as they walked, they realized that the bay was "like a great round lagoon," and they shouted in unison "This is the port of Monterey we have sought, it is exactly as described by Viscaino." The Bay of Monterey was at last found!

With this task accomplished Governor Portola turned over the military command to Lieutenant Fages, and returned to Mexico.

He was a wise governor and his creed can be summed up in his own words, that he performed his duties with regard always for "the service of God, the glory of the King, and our own honor." He punctiliously carried out his orders, but never exceeded his instructions or elaborated on them.

Padre Junipero Serra, now being familiar with the new country and its needs, asked the head of his college in Mexico for two more friars, so that Buenaventura mission might be founded. The

management was so pleased with the progress made that the request was answered by the Viceroy sending thirty more—twenty to Lower and ten to Upper California. Ten thousand dollars were to be used in founding ten new missions and \$400 each to pay the traveling expenses of the new missionaries, who were also promised an annual salary of \$375 each, but which, by the way, they never received. Agricultural implements were also sent which the Indians at the missions were to be taught to use. These new missionaries, scurvy-stricken, with their supplies, reached San Diego about March, 1771. Padres Viscaino, Gomez and Parron had previously returned to Mexico in ill health. So that with the newcomers, the total missionary force in Northern California, including Padres Serra and Crespi, consisted of only twelve priests. A parallel to the twelve apostles of Christ.

San Diego having been founded and Father Serra having obtained permission to change the site of Monterey to the Carmelo Valley, the third site was picked and San Antonio de Padua was founded. On September 8th, 1771, San Gabriel Arcangel, the fourth mission was founded with the customary ceremonies. Indians were numerous here and at first appeared hostile. Eldredge gives the best description of this. He says: "two chiefs and their bands were so demonstrative that a battle seemed imminent; but when one of the priests displayed a banner with a picture of the Virgin and child, Father Palou says they threw down their arrows,

tendered their ornaments as offerings, and in other ways signified their submission. For a time all promised well. There was a large Indian population in the neighborhood, and their curious interest in their visitors was such that the missionaries began to be anxious for their own safety. Their ten soldiers could make but a feeble defense against such a multitude in case of a sudden attack, so Father Somera was sent back to San Diego for a reinforcement. He was able to secure only two soldiers, and a few days after his return the dreaded uprising began. A soldier had attempted to be familiar with an Indian woman, and her husband, who happened to be a chief, resented the insult by shooting an arrow at him, which the soldier stopped with his shield. The whole camp was soon in an uproar, but the disciplined with their firearms soon got the best of the undisciplined many with their bows and arrows; the injured husband was killed, his head cut off and set up on a pole, for a warning of what others might expect if they made another attack. The ghastly warning served its purpose. Though remaining in the vicinity, the Indians made no further demonstration, and the padres in a few days managed to establish friendly relations with them. The severed head was given up to be buried, and so much was done to console the family of the dead warrior that his son was the first to present himself for baptism."

On September 1, 1772, the mission of San Luis Obispo (San Luis the Bishop, in honor of Saint

Luis, Bishop of Toulouse) was founded, Father Serra himself officiating and indulging in the usual ceremonies. This was the fifth mission under Father Junipero Serra.

Leaving Padre Cavaller here to begin his missionary work alone, the party, headed by Father Serra, journeyed South. Passing the site of the future San Buenaventura, and resting two days at San Gabriel, they finally reached San Diego on the 16th of September.

It will be remembered that when Portola left the country he turned over his command to Lieutenant Fages. Trouble had been brewing for some time between the comandante and the Padre Presidente and at last it assumed such a serious form that the padre presidente could stand it no longer. Fages had been acting altogether with too much arrogance. He wished to domineer, and bind everyone with harsh rules. Even the missionaries themselves were used in an effort to show what absolute authority he had. Father Serra had set his heart on founding the San Buenaventura mission. It had been delayed by one excuse after another. But now, with priests to take charge, and all the vestments and bells and church furniture ready, nothing should have prevented its founding. But Fages refused to furnish guards for the mission, claiming a lack of soldiers, and also refused men for transportation work. His refusal brought matters to a crisis. Burning with a desire to found this

mission so that he could go on with others, the padre presidente wrote the viceroy urgent letters complaining of Fages' conduct. He also poured out his heart to his friend and pupil Padre Palou, head of the peninsula missions. This resulted in Fages being gently admonished by the viceroy, who asked him to be considerate and helpful, but suggested nothing tangible for a permanent improvement of the conditions. Padre Serra's letters had been adversely criticized by some of his friends on whom he had depended. So, taking council with the priests at San Diego, he realized that he should go in person to the capital and lay the matter before the viceroy.

The time was just ripe for such a visit as, by an arrangement between the two orders in Mexico, and under authority of the government, the peninsula missions were about to be transferred from the Franciscans to the Dominicans. This would release all of the Franciscans in Lower California and make them available for service in Upper California. This transfer was effected in 1772.

So this strenuous worker and champion pleader took the hazardous journey with his usual equanimity and matter-of-fact style that characterized all of his actions. The San Carlos was ready to sail for San Blas, and the Padre Presidente stood not on the order of going—but went. He suffered a serious illness from fever on the way, but was received very graciously. He managed, by his eloquence of

narrative and earnest presence, to increase the number of helpers sent him from four to "eight or ten." His friend Palou was to be one of the number. Palou, with his usual diplomacy and foresight, had secured a considerable number of cattle and a supply of church furniture and other useful articles from the southern missions and had received permission to take twenty-five families of mission Indians, who would be very useful not only in helping to induce the northern gentiles to accept missionary instruction, but in teaching them the new and useful arts they themselves had learned.

All of these arrangements were ultimately carried out, and very successfully. Fages was curtailed in his powers and the priests were given absolute and unrestricted control over the Indians—to teach, convert or punish.

Having been granted so much Father Serra was in turn asked to report on the mission work and its accomplishments. The report was prepared and, after giving the history of the founding of the five missions so far established, it showed that 491 Indians had been baptized, 29 of whom had died. There had been 62 marriages, in three of which Spanish soldiers had married native women. The missions were in charge of nineteen friars. The military force consisted of thirty-five presidio soldiers, and twenty-four Catalan volunteers and their commanders, and these eighty souls, with a very few scattering settlers, comprised the whole

Spanish population of Alta California in the year 1774. As a further result of Padre Serra's pleadings, a new set of regulations for the government of the new province was put in force. They provided for a governor, to be stationed at Loreto, who should rule both Upper and Lower California. In the latter there were to be two presidios, one at Monterey and one at San Diego (which had not yet been built), under command of a captain who should reside at Monterey, and a lieutenant who should have charge at San Diego. Each presidio was to have a force of twenty-five soldiers, including a sergeant and two corporals. Each presidio was also to have a storekeeper, two blacksmiths and two carpenters, who in addition to their work at the forts were to be of such service as they could to the missionaries in teaching the Indians the use of tools. A corporal with five soldiers was to be stationed at each mission as a guard. Four muleteers were to be provided to manage and care for the pack animals used to distribute supplies and such goods of every sort, including presents and clothing for the Indians, as should be sent out.

In the meantime Father Serra found plenty to do in getting into working order the five missions already started. Volumes could be written describing the work of the early years of these missions—of the trials, disappointments, sickness and unselfish privations of these earnest apostles of Saint Francis; who put aside all that mankind holds dear—home, country, family and friends—to bury themselves

in an unknown country—that they might help the lowest type of savages to live better and more useful lives

From the disjointed accounts handed down in diaries, and from the translation of various documents by Fray Zepherin Engelharte and Professors Davidson and Bolton, we are enabled to piece together a narrative that helps us to partially understand and appreciate the work of these padres, but we have to guess at a great deal. For instance, we know that the first chapels and shelters were made of boughs, followed by buildings made of poles, thatched with moss and tules, yet, in the following years, they must have progressed very rapidly to build such a group of buildings as formed the Mission of San Juan Capistrano, which if restored to its original grandeur today would cost upwards of \$200,000.

As they were trained, the Indians became wonderful workers. As the converts increased in numbers they performed some notable architectural feats. Big timbers were hewed square, in the foothill forests adjacent to the missions and hauled out from twenty to one hundred miles by man power and placed in position in the towers and churches. Tiles for roofing, first made at San Luis Obispo, were needed to protect the roofs from arrows tipped with blazing moss. They managed to manufacture these heavy, rough half-cylindrical plates of half-burned clay. They are still to be found

in the ruins where, one hundred and fifty years after, they can be viewed and their mute story marveled at. During this formative period the friars certainly did not live on the fat of the land. They planted and tilled gardens it is true, but the seeds were so valuable the first crops could not be used for food. The supplies sent them from San Blas consisted principally of badly cured salt or dried meats, flour or meal, often damaged in transportation, beans, peas, brown sugar and chocolate. The latter seemed to be a much valued staple as it is often referred to in the old Spanish records or invoices. The ships were very uncertain in their visits and in 1773 the fathers at some of the missions lived for nearly eight months on milk and what green stuff they could gather in the woods, on account of the failure of the supply ship to appear. Through it all the padres kept up a constant diligence with cheerfulness and unabated zeal.

At this period Anza is easily the most forceful figure. He was a man of splendid ability and courage, and was the explorer, with Ayala, of the San Francisco Bay district, the founder of the city of San Francisco, and the successful leader of the first party of settlers to the coast, arriving at Monterey March 10th, 1776, with a caravan of 240 people, all in good health, including women and children. Eight babies were born enroute and only one adult had died, although they had traversed the Devil's Own Road from Sonora to San Gabriel and thence to Monterey, a distance of 700 miles, demonstrating

the feasibility of an overland route from Sonora to California.

In the interim Father Serra had been using all the influence in his power to get the next three missions founded. He had set his heart on officiating at San Francisco, San Buenaventura and Santa Clara. The sites had long ago been selected, the church furniture ready and priests available to take charge. But the comandante insisted he had insufficient soldiers for a guard. And so the founding was delayed and Father Serra was destined not to take part. For when the expedition set out to found these missions Father Serra was just departing for San Diego, to rebuild the mission which had been burned by the Indians. Though bitterly disappointed, he felt it his duty to make the journey to San Diego.

Padre Palou took the place of Father Serra, and on October 9th, 1776, dedicated the mission San Francisco d'Assisi (Dolores) on the sight where now stands the city of San Francisco. On July 31st, over two months earlier, Father Palou had opened the register of births, marriages and deaths and had baptized Francisco Jose de los Dolores Soto, the first white child born on the present site of the city of San Francisco. It is interesting to note that in the same year that the founding of the mission and city of San Francisco was taking place, a similar group of earnest men were drawing up and signing the Declaration of Independence on the other side

of the continent. Neither of these groups knew what the other was doing or had accomplished, for over a year after.

Meanwhile during the uprising of the Indians in San Diego, work on the mission San Juan Capistrano had been stopped. Now, when Father Serra arrived in San Diego he found an order from the viceroy to the comandante to proceed at once on the restoration of San Diego and the building of Capistrano. The reception of the news was joyfully received by the ringing of the mission bells and special mass, and Father Serra proceeded to act at once. In fifteen days he had made 7,000 adobe bricks and collected much stone. San Diego was rebuilt and in December, 1776, San Juan Capistrano was dedicated and Father Serra started home, traveling leisurely and visiting the other missions as he went along.

The next year on January 12, 1777, three months after Dolores was founded, Santa Clara was added to the chain, making in all eight missions in existence in Northern California. The viceroy then suggested to Father Serra the founding of three additional missions in the Santa Barbara channel country, as there was a large population of Indians in that neighborhood.

So far Padre Serra had not visited the mission named after Saint Francis, and the work progressing so nicely now in the other scattered missions gave him the opportunity to make the journey.

At Dolores mission in San Francisco he was received with much joy, and on October 1st sang a high mass and preached to the settlers, staying at the mission for a month, helping to straighten out the difficulties and working hard all the time to organize services, schools and workshops for the converts. Wherever he happened to be, he was easily the dominating spirit—the leader, the adviser and the worker. By nature he was kind and compassionate, always ready to minister to the sick of body or mind; in business matters he was firm, yet diplomatic; in all things he was ever ready to fight for the right, being a relentless enemy of sin in any form, and an earnest exponent of the Grace of God as a panacea for all ills. He was devoid of false pride and cared not for the plaudits of the multitude. In short, he was a plain man, obsessed with one burning desire—to save his fellow men, the Indians, from their heathen life.

In studying the early history of California one quickly realizes that Father Serra is easily the greatest figure. Standing out clearly with a pure, unselfish life. Loved by all, literally worshipped by many, he was the one man to be intrusted with the spiritual conquest of the state.

Some great writer has said: "A man is known by the letters he writes?" Among the mission records are many letters written by Father Serra. They all show a clearness of subject, an attention to detail, and a friendly spirit that proves his clear

mind and wonderful grasp of detail to a marked degree. The following is a characteristic letter of the padre presidente to Fr. Francisco Palou, the presidente of the Lower California missions. While it enters very minutely into all details, it is readily understandable and easy to follow:

“Viva Jesus, Maria y Joseph
(His usual prefix)

“Rev. Fr. Lector and Presidente.

“Dear Friend and Companion:

“When the San Antonio reached this port on St. Joseph’s day, although she did not enter until four days later, the officers decided to return to Monterey. Fr. Juan Crespi a second time goes by land, and I make the voyage by sea. While we were under the impression that there was no hurry (though I had sent aboard whatever I wanted to take along, except my bed), yesterday, Holy Saturday, very late in the evening, I received notice from the captain, our friend and countryman, Don Juan Perez, that we must embark that very night. I went on board and now we are at the entrance to the port. The men have been setting the sails in order ever since I celebrated Holy Mass very early this morning. Fathers Parron and Gomez stay at San Diego as missionaries and some of the soldiers will share the hardships with them. I and Fr. Juan Crespi go with the intention of separating like the guards, one for Monterey and the other for San Buenaventura about 80 leagues from it, lest on our account or through the fault of the college the founding of that third mission in this new California be frustrated. For me that kind of solitude will indeed be the greatest hardship, but God in his mercy will make good the loss. If I should not have an opportunity to write to the college and to the Fray Guardian, I beg your reverence to do so in my name, giving an account of all, and also that I write this letter with exceeding difficulty being seated upon the floor. In the same way I have written the inclosed letter to his Most Illustrious Lordship (Galvez). It is very brief but gives an account of myself. It is already a year since I have received news from the college or from the viceroy, and soon it will be a year since I received the last from your reverence. Blessed be God! when there is occasion I will deem it a favor if you will send us some wax for the holy Masses and some incense. Should any more brethren have arrived from Spain, I commend myself with sincere affection to all the Reverences as well as to all others.

“From a letter written at Cape San Lucas by Fray Murguia to Captain Juan Perez I learned that Fray Ramos had gone to Loreta, called there by your Reverence for some business

matters. This information gave me much pleasure, because by it I see that your Reverence and Fray Ramos are alive, of which I had no evidence since I left Velicata or San Juan de Dios. I conclude this letter today, the second day of Easter, the day of the profession of our Holy Father Saint Francis, because, owing to a change of wind, we did not sail away yesterday evening. Now, about seven in the morning, we have just passed out of the mouth of the port, and we are towing the launch of the San Carlos, to whose sailors, God willing, I shall hand this letter when they depart, in order that they may take it to the fathers on land, who can deliver it to the couriers, who are prepared to start out as soon as the expeditions depart. Finally, farewell, my dear friend, and may the Divine Majesty unite us in heaven. To Fray Ramos and to Fray Murguia most especial regards. To all I shall write a circular commending myself to their prayers. God keep your Reverence many years in his holy love and grace.

"South Sea in front of the port of San Diego, April 16th, 1770.

"Your most affectionate brother, friend and servant, etc.

"FRAY JUNIPERO SERRA"

Up to the year 1783 nine missions had been established by Junipero Serra in Northern California. Not all of them by him personally, but at least under his supervision and while he held the office of Presidente. Under the bull of Pope Clement XIV he was granted permission to act as Bishop and confirm all the converts for ten years. But the strenuous life he had lived for the past twenty-five years during the Northern California campaign had considerably undermined his health. In addition to his sufferings from his ulcerated leg, he had contracted an affection of the chest. Besides the chain, which he had used to scourge himself, he had recently provided a huge stone, which he carried with him into the pulpit, and at the end of the sermon, in an attitude of contrition, he would hold the crucifix in his left hand and, holding the stone in his right hand, strike his breast violently and repeatedly. Often the spectators were afraid he

would inflict a fatal blow and fall before their eyes. On some occasions he would light a four-wick taper and hold it to his breast until it had seared and burned the flesh. He seemed to think that such actions were necessary to force attention from his apathetic hearers. There was hardly anything Father Serra would not do, in the way of bodily punishment, to obtain the complete interest of the unconverted Indians.

But now the punishment was beginning to tell. His body was much weaker generally and both his leg and chest were constantly in pain. The ten years of his bishopric would be up by July, 1784. And this added to his anxiety. He was fearful he would not have strength enough to complete his pilgrimage to all the missions established and confirm all of the converts. The more his health seemed to fail, the more determined he was to complete his task. So, taking advantage of the first ship sailing from Monterey, he embarked, arriving in San Diego September, 1783. Commencing at that point he traveled northward for the last time, passing from mission to mission, stopping only long enough to look into its administration and confirm all the candidates who were ready for the ceremony.

At San Gabriel he had a new attack of his chest trouble and it was feared for a time it would carry him off. But he recuperated and started for the last mission he had founded, San Buenaventura. At this point he learned there were such a large number of conversions that he would have to work early

and late to confirm them. He was so delighted that he could scarcely contain himself for joy. This so took his mind off his physical condition that he improved in health. When he had finished his labors there he was so much strengthened that he could continue his journey without fear of sinking down upon the way.

By January, 1784, after he had visited all of the missions south of Monterey and since the previous September traveled a distance of four hundred and twenty miles on foot, he arrived at San Carlos. To the astonishment of all he appeared stronger than when he had left four months before. However, he was still very weak, and it was hoped he would rest. But his zeal was stronger than his poor, weak body. Instead of resting he applied himself to missionary labors and, through rain and shine, kept continually at work.

In April, 1784, he finished his rounds of the northern missions, arriving at San Francisco on May 4th. There was an affectionate meeting between his old friend and comrade Father Palou here, but Father Serra had scarcely arrived when Father Palou was called to the death bed of their mutual comrade Father Murguia. Father Murguia was in the middle of building a new church at Santa Clara, the largest and finest in all California, when his death occurred. Father Serra, with his usual energy and good nature organized a little force, including Governor Fages, and proceeded to Santa



The Mission San Jose, eleven miles north of the city of San Jose.



The Los Angeles Plaza Church is not much in architecture, but contains some interesting relics.



A sample of the old trail of the padres, made by them in lower California, leading from one mission to another. Certainly not a path of roses!



The marriage place of Ramona, Helen Hunt Jackson's beautiful character, San Diego. Not connected with the Missions, but an interesting place to include in the itinerary.

Clara, where they formally dedicated Murguia's church. Father Serra performed the mass, preached to the people and administered the right of confirmation with his old spirit and fervor.

Notwithstanding his activity, he realized his days were numbered, and before parting from his friend Palou he made his last dispositions, and sent a new priest to take charge of Santa Clara and retired to San Carlos, his favorite mission and his home. He then set to work to confirm all the neophytes of San Carlos and on the day his commission expired he had the satisfaction of knowing there was not one unconfirmed convert in his diocese. As Hittell points out: Well might he exclaim with the first apostle of the gentiles, "I have fought a good fight; I have finished my course; I have kept the faith."

Feeling that every day might be his last he wrote to each of his fellow laborers, inviting all who could to visit him and all who were too far away, to write him. But the only one who was addressed who could reach him in time was Father Palou, who hurried down from San Francisco, arriving at San Carlos on August 18th.

Palou found the aged presidente very weak and failing rapidly, although he managed to crawl to the church every afternoon and conduct religious services. The suppuration and inflammation of his chest was almost unbearable. The surgeon from a ship which had just arrived in Monterey visited him and suggested cauterizing the wounds. Father

Serra consented but the only effect was to consume the flesh and cause excruciating pain, all of which the good father bore without a murmur.

On August 26th, having passed a very bad night, he spent the day in prayer and in the evening with many tears, confessed himself to Father Palou. The next day he insisted on going to the church to receive the communion. He was accompanied thither by the comandante and a large number of soldiers from the neighboring presidio, who had come over to pay their last respects. He remained on his knees during the ceremony, being too feeble to stand. All present were affected to tears. That evening he asked Father Palou to administer extreme unction, which was done. That night, being unable to sleep, he spent either on his knees or in the arms of his neophytes, who crowded around in great numbers.

Captain Jose Canizares and Chaplain Cristobal Diaz of the vessel just arrived in port visited the Father next morning. He received them with an embrace and ordered a peal of mission bells to be rung in their honor, and took occasion to thank them for coming to his funeral. They were greatly shocked and hoped the father would be spared to go on with the work. But he assured them there was no hope and, calm and collected, he begged them, as a favor to him, to scatter a little earth on his remains. Then turning to Father Palou he desired him to see that he was buried by the side of Father Crespi at Carmel, to remain there until

such time as they should build the new church. Palou, as soon as his tears would permit, assured the dying father that his wishes would be respected.

In the afternoon early, having expressed a desire to go to rest, he lay down on his bed. All supposed he desired sleep, as he had not slept the night before, and they left his apartment so that he would not be disturbed. But soon afterwards Father Palou found him in exactly the same position in which they had left him, and very still. Father Junipero Serra had indeed gone to rest, but it was the eternal rest, which knows no waking. He seemed to be slumbering peacefully, but he had ceased to breathe. He had passed away peacefully, without a struggle, without a sign of pain.

So died, on August, 1784, in the seventy-first year of his age and the thirty-fourth of his ministry as a missionary, this remarkable and great man. He was not a man of outstanding or commanding intellect—he was not a man of what we would, today, call liberal views. He was an enthusiast. At the same time he was sincerity itself. He possessed in an eminent degree all the Christian virtues as taught by the church, and few or none can be found who were more perfect in their devotion. Few accomplished more or labored for the right for so long a period. At the time of his death he had baptized in Upper California alone, five thousand, eight hundred persons, all of whom he also confirmed, and left as perpetual monuments, fifteen establishments, two of them pueblos, four presidios

and nine missions. His memory will live long and be lovingly preserved as the founder and peaceful conquistador of Northern California.

By his life, by his work—its importance, timeliness, far-reaching and lasting effect—by his singleness of purpose, his sincerity, his loving and charitable ways, his self-denial and benevolence, kindly spirit and helping hand, his patience and fortitude under adversity and suffering, his keen sense of justice, his executive ability, dominating personality yet humble manner—all these unquestionably proclaim Father Junipero Serra the greatest figure in the entire history of California, from Cortez to the present day.

After Junipero Serra's death the presidente's mantle fell on the shoulders of his bosom friend and confrere, Father Palou. Father Palou continued in the office until 1786, during which period he had written a book, a tribute to the life of his friend (which, by the way was the first book written in California), and was then transferred to a prominent position as the father guardian of the college of San Fernando in Mexico, where he died in 1794.

Father Palou was succeeded by the good Father Fermin Francisco de Lasuen, who, it will be remembered, founded under the guidance of Padre Serra, the mission at San Juan Capistrano. Father Lasuen and Father Serra together had picked out the site for the mission of Santa Barbara in 1782. But for various reasons, the mission had never been

founded. Now, however, all difficulties had been removed, the site had been resurveyed by the fathers and the governor and confirmed. So, nothing remained but to proceed with the work, and on December 4, 1786, the mission of Santa Barbara was founded.

This mission developed very rapidly and in 1790 a handsome and elaborate structure was completed. The year after the completion of the church five hundred and forty-nine converts were enrolled. This was increased to seventeen hundred and fifty-six in 1805, the largest number of all the missions at that time.

In point of architecture, the mission of Santa Barbara was one of the most beautiful of the chain. It has a wonderful setting, backed by the San Marcos range of hills, with the silvery sands and wide-spreading ocean in the foreground.

The old adobe church was injured by earthquakes in 1806 and 1812, after which it had to be rebuilt and the new structure was not completed until 1820. The recent earthquake of 1924 has again demolished part of this beautiful mission, necessitating the rebuilding.

The next year the eleventh mission, La Purissima Conception was founded at Lompoc, December 8th, 1787. The buildings of this mission were almost entirely destroyed by the earthquake of 1812 and the mission was removed a few miles on to the main road.

In 1791, on September 25th, Santa Cruz mission was founded. This was the first mission founded that Father Serra did not have some part in. In the same year, also under the jurisdiction of Father Lasuen, the mission at Soledad was founded. The full name of this mission was "Mission de Santisima de la Soledad." The ceremonies were performed on October 9th, 1791. This mission was slow in getting its start, but in 1811 it surpassed Santa Cruz in the number of its neophytes, having at that time six hundred and eleven. The buildings were never very substantial and fell into a state of decay forty years after its founding. Robinson, in his "Life in California," describes this spot as the "gloomiest, bleakest, most abject looking spot in all California."

Matters progressed favorably until Diego de Borica became governor of California. He saw the need of more missions to fill the gaps between those already founded, so as to make a more complete chain that would cover the state and make conquest easier and more thorough, and suggested five new missions. The first of the five founded was that of San Jose, on the east side of San Francisco Bay and about twelve miles north of the pueblo of San Jose. Sunday, June 11th, 1797, was the day chosen for the dedication. The full name of this mission was La Mision del Glosiosismo Patriarca Senor San Jose. The first regular missionary at this mission was Father Isidro Barcenilla. At the end of the first year there were thirty-one

neophytes. This mission prospered and in 1805 the neophytes numbered eight hundred and twenty-one. In 1808 a substantial adobe church and sacristy, both roofed with tiles, were completed.

Simultaneously with the establishing of San Jose, preparations were under way to found San Juan Bautista, to fill the gap between Santa Clara and San Carlos. The ceremonies of founding were performed on June 24th, 1797, before a large concourse of gentiles. The first regular missionaries of this mission were Fathers Martiarena and Pedro Adriano Martinez. By the end of 1805 the converts at this mission numbered twelve hundred and nineteen.

As soon as Father Lasuen had rested himself he proceeded to the next site that had been selected, between San Antonio and San Luis Obispo, about thirty-three miles distant from each. It was on the west side of the Salinas river, just below what we now know as Paso Robles, or Pass of the Oaks. Father Lasuen pronounced the site very beautiful and in every respect satisfactory. The dedication service was held on July 25th, 1797, to "Gloriosísimo Principe Arcangel San Miguel." Something very out of the common took place here. On the afternoon of the day of the founding, the Indians, impressed with what they had seen, presented fifteen of their children for baptism. The first missionaries to take charge here were Fathers Buenaventura Sitjar and Anotonio de la Concepcion. They had

not proceeded far with the erection of a church and other buildings, when it was perceived that Father Concepcion was insane. Instead of attending to his duties and keeping the Indians at work, he conceived the idea of having a grand military display and compelled the soldiers to fire rounds of blank cartridges and the Indians to discharge flights of arrows. The sound of firearms and the sight of mimic warfare fed his disordered imagination and, fancying himself a great ruler, he assumed despotic authority and in a short time, by his extravagances and violence, threw everything into disorder. Father Sitjar, becoming frightened, hastened to Santa Barbara to consult with Father Lasuen; the soldiers were confused, the Indians of San Antonio and San Luis Obispo who had been sent to assist in the work of construction, ran back to their respective missions, and the gentiles of the place looked on in superstitious terror. Father Lasuen adopted swift measures of relief. He dispatched Father de Miguel of Santa Barbara with instructions to remove Concepcion and take him to Monterey. This was done and the insane missionary put on a ship sailing for San Blas and was shipped back to the college of San Fernando, there to be cared for.

On September 8th, 1797, on a spot about forty-eight miles east of San Buenaventura and thirty miles north of San Gabriel, Father Lasuen, in company with Father Francisco Dumets, founded the mission of San Fernando Rey de Espana. This mission was first under the care of Fathers Dumets

and Juan Cortez, and prospered. The missionaries here broke the usual rule by taking up their abode in the house of Francisco Reyes, who had previously occupied the place as a rancho. At the end of a year a chapel and other structures were built and at the end of 1799 there were two hundred converts. In 1805 there were eleven hundred.

In the same year, 1797, the fifth of the missions to fill the gaps between San Juan Capistrano and San Diego, was nearly founded at Pala, but Father Lasuen was not satisfied with the location and postponed the selection until the next year, when in company with Father Santiago and Father Antonio Peyri, they picked on a location five miles from the ocean, thirty-five miles north of San Diego and thirty miles south of San Juan Capistrano. Here, on June 13, 1798, the mission of San Luis Rey de Francia was founded. This was the fifth and last mission suggested by Governor Borica.

The first in charge of this mission were Father Antonio Peyri and Father Jose Faura. The Indians in the vicinity were numerous and evinced a desire to be taken into the church. Fifty-four children were presented for baptism on the first day and three of the principal chiefs offered themselves. In 1805 the converts numbered 900, in 1811 fifteen hundred, and in 1830 2780, nearly twice as many as in any other mission in northern California.

Thus, by the end of 1798, there were eighteen missions scattered throughout northern California at vantage points.

The year 1797 seems to have been the year of hardest work in establishing the missions. Within the year Father Lasuen, at the age of seventy-seven, practically established four missions within the short space of a few months. There were now eighteen missions in operation, the supervision and administration of which fell on the shoulders of the presidente. It was no sinecure. Yet the old man devoted himself to the work without pay, his salary as a missionary having ceased when he became presidente. He lived, as he said, on the alms of his Franciscan brethren and was chiefly anxious for the welfare of a poor sister named Clara, whom he feared to leave unprovided for.

In 1800 Borica retired as governor and died the following year. This greatly affected Father Lasuen, whose own health by this time had begun to fail. In 1803 he took to his bed, and twelve days afterwards, on June 26th, he died at San Carlos at the age of eighty-three, worn out by his labors. It is supposed that he is buried near the remains of his illustrious predecessor, Father Serra, but the records do not enlighten us on the matter.

Father Lasuen was a man of refinement and scholarly attainments, broad views and kindly feelings. La Perouse, the captain of the French frigate, who visited him in 1786, pronounced him one of the finest gentlemen he had ever met, and testified that his mildness, charity and affection for the Indians were beyond expression.

Father Lasuen was succeeded as presidente of the missions by Father Estevan Tapis. Father Tapis took up his residence at Carmel and as soon as his duties would permit proceeded to the founding of a mission at Lajalupe, as the natives called it, and which he had been instructed to do by Jose Joaquin de Arrillaga, the new governor. The site was located on the north bank of the Santa Ines river, eighteen miles south of Purisima and twenty-two miles north of Santa Barbara. September 17th, 1804, was the date of the founding and the name given to this mission was Santa Ines, Virgin and Martyr.

Santa Ines is that patron of young maidens whom we know as Saint Agnes. She met martyrdom at the hands of the Romans rather than renounce her faith when she was little more than a child.

Soon after the founding of this mission it was threatened with a massacre as dreadful as that at San Diego, but was saved by the bravery and faithfulness of a little Indian girl, named Pasquala. From the literature given out to visitors to the mission we cull the following pathetic little story:

This little girl belonged to the Tulare Indians, a sullen and revengeful people who lived far to the east of Santa Ines valley. Every autumn families of the Tulares would make a pilgrimage to the sea and gather clams for their winter food. One autumn as they were making camp in Santa Ines valley on their way to the sea, a little girl among them was taken very ill and would have died, but that some of the Santa Ines Indians brought her to the Franciscan missionaries and one of the Fathers skilled in medicine cured her. The little girl's father and mother were so won by the kindness of the priests that they deserted their tribe and became converts, and the little girl was baptized and given the name Pasquala. She lived in

the greatest happiness with her father and mother among the mission Indians until one dreadful night the Tulares, angry at the desertion of one of their tribe, stole down in the darkness and murdered her father and mother and took little Pasquala away with them to the Tule country again. Here the cruel uncle, who had lured his own brother to his death, ill-treated his little niece, trying to make her forget her friends at the mission and her new faith. But she did not forget; and one night as she lay on her skin in the teepee, she overheard her uncle and the other Tulares planning a surprise attack on Santa Ines, and plotting how their would kill the priests and the Indian converts and burn down the missions. Pasquala remembered how the Fathers went about their daily tasks defenseless and unsuspecting, and knew that unless she could get word to Santa Ines, those she had learned to love would meet a dreadful death at the hands of her people. It was a five days' march from the country of the Tulares to Santa Ines Valley, and there were no such roads then as now; but Pasquala did not hesitate. The next day she managed to hide away some jerked meat and acorn flour for the journey, and when night fell and the camp was asleep, she stole away in the darkness, taking the trail westward, over which she had been brought a captive two years before. All night she travelled, fearing to stop lest her people should discover her absence and pursue her. When she was so tired and could go no further she stopped to rest in a thicket not far from the trail, ate a little, slept a little, and went on. Her bones ached with weariness, and her feet were scratched and torn with the thorny brush along the trail, but she scarcely felt the pain, so intent was she on her task. At last, almost dead with weariness, she came out one dawn to a broad, rolling valley, and saw the mission towers shining in the first rays of the sun. She was in time and her dear adopted people would be saved! She was so worn and exhausted that it was hard work to tell her beloved padre the errand on which she had come; but at last she made him understand; and while kind hands lifted her and carried her indoors to be tended with all skill, messages was sent in haste to San Barbara, the Indian converts were armed, and when the wicked Tulares swooped down one night a short time later, they were met by soldiers, and were frightened back into their own wild country without having sent an arrow into the people they had come to massacre.

Because of her bravery Pasquala sleeps within the walls of the mission she loved so well; and her story is told to newcomers from every part of the earth. A poor, fatherless and motherless Indian child, with only the teepee of skins as her home; yet for the sake of her faith she braved pain and death as had high-born and lovely Saint Agnes of old.

In 1806 a long tiled building was completed. This was badly shattered by the earthquake of 1812. The founding of this mission, the nineteenth in

northern California, closed all the gaps from San Francisco to San Diego.

These nineteen missions seemed to be all that were necessary, judging the situation from a purely religious standpoint. But, in 1812 the Russians commenced to encroach. Under the pretext of hunting seal they had established a post at Fort Ross, and their farm land reached to within fifty miles of San Francisco. The government and the missionaries were alarmed. The result was the establishment of two new missions to the north of San Francisco, to act as barriers to the Russian encroachment, one at San Rafael founded in 1817 and the other at Sonoma, founded in 1823.

This completed the chain of the twenty-one missions of California. A peaceful conquest unparalleled in the world. An heroic work without intrinsic compensation, but of great honor to the Franciscan Order.

All the missions thrived apace and continued to grow and progress. Some more than others, as was to be expected. Locations were different, some being nearer to and some further away from the base of supplies. The soil of the farm land differed. Where they could grow all kinds of fruit at one mission at another they had to be content with grazing and grain crops. However, everything seemed to fulfill the promises and expectations of their founder. The Indians were gradually brought into the fold, taught farming, tanning,

shoemaking, weaving and milling at some of the missions, at others they were trained to be expert vaqueros, taking charge of the growing herds of sheep, cattle and horses.

For fifty years California presented a very peaceful setting. The flocks and herds grew until in the course of some forty years after founding we find in the records the following table:

MISSIONS AND THEIR WEALTH IN LIVE STOCK THE MOST PROSPEROUS YEARS OF THEIR EXISTENCE

Mission	Year	Cattle	Sheep	Horses
San Diego	1832	9,245	19,654	1,190
San Luis Rey	1832	27,500	26,100	
San Juan Capistrano	1832	14,000	17,030	1,355
San Gabriel	1829	25,000	15,000	2,150
San Fernando	1832	12,000	10,000	1,000
San Buenaventura	1816	23,400	18,000	2,000
Santa Barbara	1834	3,400	2,624	340
Santa Ines	1832	7,200	2,100	390
Purissima Concepcion	1830	7,000	6,000	1,000
San Luis Obispo	1832	2,500	5,424	700
San Miguel	1832	3,710	8,282	700
San Antonio	1832	3,710	8,282	700
Soledad	1834	4,500	4,950	138
San Carlos	1834	312	1,000	500
San Juan Bautista	1833	6,000	6,004	300
Santa Cruz	1833	3,600	5,211	400
Santa Clara	1832	10,000	9,500	730
San Jose	1832	12,000	13,000	1,300
San Francisco (Dolores)	1832	5,000	3,500	1,000
San Rafael	1832	2,120	4,000	454
San Francisco Solano	1832	3,500	5,000	725

The buildings of the missions were not completed at the time of the founding. It took from ten to fifteen years to build the beautiful towers with their chimes of silvery bells and the church and work shops. These picturesque looking stuctures were a sight for tired eyes. We learn from the narratives of writers of that day that travelers going from

Monterey to San Diego could have free board and lodging every night of the trip at one or other of these missions. Travelers were always welcome, as the padres and soldiers liked to discuss the latest news and exchange ideas.

Fray Zepherin Engelharte, the greatest authority on mission activities, tells us that the missions together, at any one time, never owned more than 174,000 head of cattle.

The revolution in Mexico upset conditions in northern California. Such interference, jealousy, petty annoyances and curtailment of their liberty was indulged in by some of the Mexican officials that many of the padres refused to sign approval of the new republic. This led to the secularization of the missions and the loss of administrative power of the padres, resulting in the downfall and decay of the missions, the reckless slaughter of their flocks, and the undoing of all the good they had accomplished in teaching the Indians. They were thrown on their own resources and wandered again into broken bands, a prey to diseases. Some of the Spanish settlers had no compunction in accepting grants of the former mission lands and treating the Indians as serfs and worse.

But the mission buildings still stand, monuments to the greatest and most peaceful conquest the world has known. While the temples of the Greeks are buried, the forums of the Romans almost obliterated, the chapels of the early church hidden

under the debris of centuries, but their influence gaining in strength all the time, so the old missions, half destroyed by the elements and neglect since 1830. Their influence still survives in California, and it is up to us, her citizens, to see that these missionary monuments are preserved, and the story spread broadcast that all men may know the genesis of California and realize that it should be a peaceful land, as it was founded in love and peaceful sacrifice.



Condition of the Missions Today

San Diego Alcala

This mission has the distinction of being the first mission founded in the northern California wilderness. It was started at the mouth of the San Diego river, but was later moved to its present site near the timbered mountains. This was the base for the founding of the other twenty missions. Here the first Indian was baptized, and here the first massacre took place. In its general contour it reminds one of the San Antonio de Padua mission at Jolon.

It is in a good state of preservation, considering that it is the oldest mission.

El Carmelo

This mission was originally planned for Monterey, but the site not being pleasing to Father Serra, he obtained permission to move the mission of San Carlos de Borromeo from Monterey to the Carmel river and change its name to San Carlos de Rio Carmelo.

The delightful climate and restful surroundings of this mission seemed to please Father Serra. He made the mission his home and headquarters, administering the other missions from here. Here he died and lies buried beside the resting place of his friend Father Crespi, who preceded him.

The Carmel mission is still a very attractive edifice. It was restored in 1881, upon the original plans, and the beautiful tower and facade are faithful copies of the first structure. It is a simple but beautiful piece of architecture. The splendid furnishings of the original edifice have been carefully preserved. Many interesting characters are asleep in its burying ground, men who made their names in California's formative period, and it is thought that Father Lasuen's body also rests here, but there is no record of this. Visitors are welcome and the round of the missions is not complete without a pilgrimage to the burial place of the illustrious founder.

San Antonio de Padua

At one time this mission was one of the most powerful in influence. Over a thousand Indians served its cause. The ruins are in a good state of preservation, and are among the most interesting of the missions. There are many rare relics to be seen. Visitors are always welcome. It was founded in 1771 by Father Junipero Serra and is situated in the little town of Jolon.

San Gabriel Arcangel

Situated in a very fertile valley this was always the most prosperous of the missions. It had a large following of converts and was noted for the fertility of its soil and splendid wines. It is in a good state of preservation and very pleasing in architecture. The original bells still hang in the Campanile and many interesting relics are to be seen. Visitors are always welcome.

San Luis Obispo

In point of influence this mission was one of the smallest of the chain. Founded by Father Serra in 1772, it was for a long time the home of Padre Martinez. The mission is in a good state of restoration and contains a wonderful collection of priceless relics. Up to recently these were poorly cared for owing to a lack of funds to build proper cabinets. Under the scheme to restore the missions this will be properly taken care of.

San Francisco d'Assisi (Dolores)

This is the mission that gave to San Francisco its name. The bells of this mission first rang out in 1776, about the time the liberty bell was ringing, on the other side of the continent. This coincidence was not known until about a year after, such were the travel facilities of those days.

The mission escaped the fire of 1906 and is in a good state of restoration. The facade is a true and pleasing example of mission architecture. The original bells still hang, suspended by their rawhide thongs, and are as sweet sounding as ever. These bells are supposed to have inspired or prompted Bret Harte to write his beautiful poem given in the prefix of this book.

Father Serra was absent in San Diego when this mission was founded. Father Palou took his place and officiated. Later Father Serra visited the mission and sung part of the service, which was much enjoyed as Father Serra, having been trained in music, had a beautiful voice. The occasion was a great celebration. This was the mission Father Serra desired most to found as it was dedicated to Saint Francis the head and founder of the Franciscan order.

San Juan Capistrano

About midway between Los Angeles and San Diego, on the main highway, is the mission San Juan Capistrano. Today, thought by many to be the most picturesque ruins. When the missions were all flourishing, great activities went on here. There were rows of workshops, defined now by the ruined arches, where the neophytes were taught many very useful trades. Here the army shoes were made, and made well. Here thousands of hides were tanned into good leather to be again turned into saddles, harness and many other useful articles and beautifully carved. Tallow was melted down and made into soap, which was also supplied to the soldiers. Milling was done on a large scale and blacksmithing was taught.

The records show that the tower fell in the earthquake of 1812, burying the worshippers beneath it.

This mission has some fine relics and very old and beautiful oil paintings. Father O'Sullivan, in charge, has in his possession a marriage register used by Father Serra in 1776, in Fr. Serra's own handwriting.

Santa Clara

This was a very important mission. Under Father Serra, the building details were in the charge of Father Murguia, and at the time of the latter's death he was in the midst of building "the finest church in all California."

The imposing structure was afterwards completed by Father Serra, but the original buildings have long ago fallen into a state of decay, and nothing remains of the former mission. The Santa Clara college occupies the site. There are many local traditions interesting to the visitor and the church contains some beautiful paintings and relics.

Buenaventura Mission

This mission is situated in the heart of the city of Ventura. At one time this was the center of a great many Indian raids. Bullet marks may yet be seen on the walls. After 1830 it was allowed to drop into a state of decay and only the church and a very beautiful tower has been restored. In this tower the old bells still hang and continue to call worshipers to the service. There are many interesting things to be seen in the church and visitors are always welcome.

Santa Barbara

This mission is often spoken of as the "Queen of the Missions." And rightly too. Commanding and beautiful in its setting, incomparable in its architecture, it repays a visit even from across the continent. From the mission tower a view of surpassing beauty and grandeur presents itself—a vision that beggars all description.

Climatically, scenically and productively, this mission site surpasses all others.

It is probably the best built of the missions. Founded in 1786, the experience in building the other missions was brought into good effect here.

Three times it has withstood the shocks of earthquake, in 1808, in 1812 and recently, in 1924.

The two incomparable towers on either side of the entrance were almost entirely demolished and much damage was done to the relics in the museum. Efforts are on foot now to restore this beautiful mission. Some twenty-five organizations have the work in hand to rebuild on its former imposing lines this monument of past glories.

This mission is situated in the outskirts of the beautiful city of Santa Barbara, in scenery a replica of the French and Italian Riviera, a glorious blending of mountain, sea and sky.

The mission was founded just after Father Serra's death, and at one time was looked upon as the most important of the chain. Situated midway between Monterey and San Diego it served as a kind of headquarters or rendezvous for visitors both from the north and south, where they could meet, rest and exchange news. Two chimes of beautiful bells are still hanging in the towers, and visitors are pleasantly surprised at the quality of the tones they produce.

Inside the walls of this mission is the Forbidden Garden. In the cemetery lie buried 4000 Indians and 500 white people. Being a monastery of the Franciscan Friars, ladies are only admitted to the church.

La Purissima Concepcion

If there is any beauty in ruins then this mission is the most beautiful of the chain as it is in a state of the most absolute ruin. Founded after Father Junipero Serra's death, fifteen thousand souls were here converted to the faith. This mission is somewhat off the main road, on a branch about eleven miles from Las Cruces. It is now the home of the lizard and the bat, and, maybe the rattle snake, but it is withal beautiful and appealing and well worth a visit.

Maria Sanctissimo, Soledad

There is little left standing to proclaim the past glories of this mission. Nothing but ruins. The crypts are full to the top with debris of the super-structure. It is a doleful sight and stands out in strong contrast with some of the other missions, such as Santa Barbara or San Luis Rey.

This mission was founded in 1791 and had a continual struggle for existence against Indians, poverty and the elements.

When this mission was established the land was a barren alkali stretch, but under modern methods of farming it has developed into a prosperous dairy section, peopled mainly by thrifty Swiss.

Santa Cruz

Like Santa Clara, nothing of the original mission remains, excepting a few interesting relics. This mission, in size and influence was about on a par with Mission San Jose. A modern church and school now occupy the site.

Mission San Jose

Eleven miles north of the town of San Jose, on the banks of Alameda creek are the remnants of what was, in the balmy days, a very important mission. The crumbling ruins have been restored—that is, all that were left of an imposing mission church, the nave and chancel, and a picturesque modern church built adjoining. The mission gardens are very beautiful and a row of olive trees can be seen adjoining the mission which, it is alleged were planted by the padres. In 1811 this mission had over six hundred converts—more than Santa Cruz, the Indian population in the vicinity being very dense.

The sugar loaf peak back of the mission is known as Mission Peak. It is said it served as a guide to Father Serra as he journeyed from the north to this mission.

This is the only mission of San Jose. It is often confused with San Jose, eleven miles south, now the metropolis of the Santa Clara valley. But the town of San Jose was the first "pueblo" established by the Spaniards and never was a mission, Santa Clara being the mission to serve the pueblo.

San Juan Bautista

"At San Juan Bautista there lingers more of the atmosphere of the olden time than is to be found in any other place in California." So says, and very truthfully, the authoress of "Ramona." The mission is in a good state of preservation, the grounds and gardens well kept and very beautiful. In the sacristy are oak chests full of vestments, gorgeous with gold and silver thread, belonging to another day, mute relics of the splendors that are past, when a new empire was being formed. The little town and mission of San Juan have a pastoral, peaceful setting midway between the wonderful California seed farms and the miles and miles of strawberry gardens. For San Juan is noted both for its old mission and its wonderfully luscious strawberries.

It is about 17 miles north of Salinas on a paved highway. Good hotel accommodation and garages.

At one time San Juan Bautista was called the greatest, the headquarters of all the missions. The museum of relics is probably the largest.

San Fernando Rey de Espana

This mission was founded in 1797 and successfully withstood the earthquake of 1812. Additions have been made in the intervening years. Although not as elaborate and imposing as some of the missions, the architecture is of a pleasing and consistent simplicity. At one period of the conquest this was a very important mission, and, like Capistrano, was the center of many trade activities among the Indians.

San Miguel Mission

Eleven miles from Bradley is the mission San Miguel. This was one of Father Lasuen's missions, and has undergone very little change in its appearance since it was established. It was one of the most important of the missions and is worthy a close study. The architecture, especially of the arches, is very good. Being one of the later of the missions, the elements have dealt kinder with it and today it is one of the most perfect examples. It is modest to severe in type.

San Luis Rey de Francia

Here, at Oceanside, thirteen Franciscan Friars make this their monastery. The architecture is a grand example of the so-called mission style, and is still in a wonderful state of preservation. Besides other relics, the pulpit used by Father Junipero Serra is still shown. The first pepper tree in California was planted here. As an architectural study this imposing mission probably equals Santa Barbara.

Santa Ines

This is a very beautiful mission in a wonderful setting. It stands on a plateau backed by sheltering mountains and has a panorama of wooded slope, valley and hill, for a hundred miles. The mission is in an almost perfect state of preservation.

Looking across the live oak-dotted country one sees the dark pine forest in the distance, the source of the big timbers which the neophytes of a century ago hewed with their crude tools, and dragged out with infinite labor and patience to make strong and safe from hostile attacks, the mission towers and walls. Many wonderful examples of Indian handcarving on wood and leather, striking murals, centuries old gold and silver chalices brought from Spain, the stations of the cross, painted on canvas in Spain 300 years ago, and many other interesting relics are to be found in this mission. These works of art are housed in a museum equipped by the Native Daughters of California. The visitor should not fail to see the old "organette," the forerunner of our player piano, to the accompaniment of which the neophyte choristers used to sing the old Gregorian Chants. There are also vestments which, it is alleged, Father Serra wore, also some twenty-three beautiful paintings, well worth seeing.

This mission is situated about two miles from Mattei's Tavern in the town of Los Olivos. A stop over at this hostelry is indeed a pleasurable experience.

San Rafael

Nothing tangible remains of this mission, founded in 1817, except the collection of relics and paintings which are housed in a modern church that occupies the site of the former mission. This was built in a day when all the other missions were flourishing and for a time wielded quite an influence among the Indians north of San Francisco bay.

San Francisco Solano

Situated in the town of Sonoma, of Bear Flag fame, this was the last and twenty-first of the missions. It was designed as a barrier to the Russian encroachment, eventually making friends of the Russian settlers and building up a big trade with them, exchanging skins for foodstuffs, shoes etc.

The mission is still standing, but in a bad state of repair—just waiting for Californians to awaken to their responsibility of restoring these monuments to the memory of the peaceful conquerer of the state.

San Carlos de Borromeo

This site was originally picked out for a mission at Monterey, but for various reasons was unsuitable to Father Serra and the mission was established at Carmel, six miles away. The building has always been used as a church, and as such has served the garrison for one hundred and fifty years. Father Serra spent much time between the two points. The three crosses on the hill mark the trail half way between the two places. The church is in good repair and services are still held here.

It was looked upon as a kind of branch of El Carmelo mission, but never was a mission of itself, though many people are under the impression that it was.

San Antonio de Pala

Leaving San Diego by the back country and traveling a distance of twenty-three miles via Escondido and Bonsell, we come to the branch of San Luis Rey mission called San Antonio de Pala, commonly spoken of as Pala mission. All that remains of the original buildings is a small church and a very beautiful campanile. It is situated at the base of the Palamar mountains on San Luis Rey river. Pala is Indian for water. The Indians of the neighborhood excel in basket weaving and very beautiful lace work.

Plaza Church, Los Angeles

Situated in what was once the Pueblo of Los Angeles, but now in the center of the great metropolis is the old Plaza church, commonly called Los Angeles mission. This was never a mission but was a branch, or what the Spaniards called an *Assistencia*, of the mission San Fernando.

It was built long after Father Serra's death, but contains some interesting relics that throw light on the work of the padres during the peaceful conquest of the state.

List of Illustrations

San Diego de Alcala Mission	3
Santa Barbara Mission	4
El Carmelo Mission	6
San Antonio de Padua Mission	41
San Gabriel Arcangel Mission	42
San Luis Obispo Mission	43
San Francisco d'Assisi Mission	44
Arches of San Juan Capistrano	45
San Buenaventura Mission	46
La Purissima Concepcion Ruins	47
Maria Sanctissimo Mission Ruins	48
Arches of San Juan Mission	49
San Fernando Rey Mission	50
San Miguel Mission	51
San Luis Rey Mission	52
Santa Ines Mission	53
San Francisco Solano Mission	54
San Carlos de Borromeo	55
Chapel and Campanile of Pala	56
Mission San Jose and Church	89
Plaza Church, Los Angeles	90
The Old Trail of the Padres	91
Ramona's Marriage Place	92

Index

The Mission Bells (poem)	7
Location of Missions	8
Year of Founding	8
Introductory	9
The Fable of California	11
Early History of California	13
The Missionary Expedition	22
Indian Beliefs	68
Condition of the Indians	69
Letter of Father Serra	85
Death of Fr. Junipero Serra	95
Death of Father Lasuen	102
Mission Flocks and Herds	106
Secularization of the Missions	107
Present Day Condition of Missions	109

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